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Adolf, the Bear

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DIRECTORIUM PASTORALE.

Give me the priest these graces shall possess :
Of an ambassador the first address,
A father's tenderness, a shepherd's care,
A leader's courage, which the cross can bear ;
A ruler's awe, a watchman's wakeful eye ;
A pilot's skill, the helm in storms to ply ;
A fisher's patience, and a labourer's toil ;
A guide's dexterity, to disembroil ;
A prophet's inspiration from above,
A teacher's knowledge, and a Saviour's love.

BISHOP KEN.

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DIRECTORIUM PASTORALE.

PRINCIPLES AND PRACTICE

OF

PASTORAL WORK IN THE CHURCH OF
ENGLAND.



BY THE

REV. JOHN HENRY BLUNT.

30639

“Work your work betimes, and in His time He will give you your reward.”
ECCLES. li. 30.

London,
RIVINGTONS, WATERLOO PLACE;
HIGH STREET, | TRINITY STREET,
Oxford. | Cambridge.

1864.

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“And he said unto Him, If Thy presence go not with me, carry us not up hence.” Exod. xxxiii. 15.

PREFACE.

WHETHER we look at the social or the spiritual aspect of the relations between the clergy of the Church of England and the people committed to their charge, the importance of the Pastoral Office to English society and English religion can hardly be over-estimated. During the last generation, and so much of the present as has already passed, there has been a very rapid development of new phases of social life; education has extended greatly among the middle and lower classes; the power of thinking, and of expressing their thoughts, has become a possession of the many and not of the few; personal piety is much more respected than it has been for many generations; and, lastly, a conscious and willing assent to the principles and system of the Church of England is to be observed among a larger proportion of the population than, perhaps, at any time since the Reformation, or at least since the suppression and persecution of the Church in the seventeenth century.

All these things work together to make the position of the clergy one of importance to the age; and all make it necessary that they should be men of the age if they are to

maintain their place, as they ought, at the head of the forward march of society. The old ideal of a clergyman as "a gentleman and a scholar" is not one that we can afford to despise, whatever other qualifications may be thought desirable to fill out a proper ideal. Nor ought we to slight the popular newspaper notion that the office of the Clergy is "generally to leaven the people, and give a good tone to society." There are, indeed, far higher objects than these before the eyes of Christ's ministers; but these are yet the tithe of mint, anise, and cummin, which we must not neglect to pay, though more exalted duties than the rendering of such small tithe may be imposed upon us.

It seems to me that there are four principal particulars to which the attention of all who love the Church of England, whether clergy or laity, should be earnestly directed at once, if the age is to be moulded by it as there seems good hope that it may be.

1. The clergy ought to be maintained still in that high social position which they have hitherto occupied, remembering that while none but "gentlemen" in habit and feeling can ever be acceptable to the higher, the professional, and the best of the mercantile classes; so also, a man of refined taste and good social position carries far more influence for good with the lower classes than one destitute of those qualifications, if the energy and ability of the two are equal.

2. The general knowledge of the clergy ought to keep pace with the age, so that there may be many points of sympathy, even on secular matters, between them and

their flocks. He who spoke to shepherds and fishermen as one familiar with their callings would not have shrunk from using the knowledge peculiar to a mechanical, commercial, scientific, and artistic age, for the purposes of the Kingdom of Heaven. In our own day few things more alienate a clergyman from those who are full of their present time and work, than a sympathy which confines itself to Mediæval times, and is a great *laudator temporis acti*, but can find little or nothing to rest on in the nineteenth century, of which the present generation is, and most justly, so proud.

3. The spiritual life of the clergy requires to be developed more and more as religion makes progress in society. Openly wicked clergymen are happily become rare amongst us,—may they become more rare still!—but care is required lest we should fall into an unspirituality of life in endeavouring to keep pace with an age of bustle and real business. Though there is an increasing reverence for the office of the clergyman, and an increasing belief in the doctrine of the Twenty-sixth Article of Religion, personal sanctity in the clergy is becoming more necessary to their real influence for good, in proportion to this respect for their office.

4. Clergymen should strive to be “workmen that need not to be ashamed” through want of practical acquaintance with their duties. In every profession and occupation a more strict technical knowledge is required than in the last age; and the ambassadors of Christ must not be behindhand in their persevering endeavours to become expert in their calling.

The volume now published is intended as a humble contribution towards promoting such an efficiency in the work of the clergy as has been here indicated. It is the result of varied experience, much observation in different parts of England, and a careful reading of most of the works that are extant on the pastoral office; and it is sent into the world with an earnest prayer that it may have God's blessing for the furtherance of His glory and for the good of His people in the fold of our beloved Church.

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ERRATA.

P. 60, line 15, for “ rule ” read “ habit.”

P. 113, line 6 from the bottom, insert “ the same ” before “ yesterday.”

P. 197, line 8 from the bottom, for “ position ” read “ portion.”

CHAPTER I.

THE NATURE OF THE PASTORAL OFFICE.

To carry out effectively the duties which belong to the office of a Parochial Clergyman, the person occupying that position ought to have a definite knowledge of the real spiritual obligation which rests upon him with reference to the people committed to his charge: and of the actual relations between him and them, which the Church, by whom he has been sent among them, supposes to exist.

Such a knowledge will be acquired best, and most safely, by taking as a starting-point those formal documents of the Church of England in which there is direct or indirect reference to the work in question: for although the varying requirements of different ages may necessitate a change in the details of a clergyman's work, the original principles on which the ministry of the Church of England is founded remain the same in one century as they were in another, so long as those authoritative documents remain unaltered. The substantial character of the office is fixed by this funda-

Church of
England
principles to
be sought for
on the sub-
ject.

mental outline; and a loyal adherence to it will be rewarded by the attainment of solidity and strength in all who follow out its leading plan.

Such an examination of the various documents which form the standard of Church of England principles and devotion, will show that there are certain qualifications required of her clergy which precede, and are independent of their ordination, but which are considered of the highest importance in those who have to undertake the clerical office: that there are others which are conferred by ordination: and that the ordained persons who constitute the ministry of the Church stand in a special relation towards God and men. A right understanding and appreciation of these three points is so essential to a proper conception of the pastoral office, that it will be well at the outset to set them forth in some detail.

Qualifications necessary which are independent of ordination.

Others conferred by ordination.

§. *Qualifications independent of Ordination.*

Mature age.

The mere legal requirements of the Church of England place the age of those who are to enter upon the care of souls at a higher standard than that at which men may begin the practice of other professions. At twenty-one a man may be placed in the important position of a legislator in the House of Lords, or the House of Commons, may occupy still more important official posts in the State, may follow the profession of the law, or that of medicine: but he cannot become a clergyman at all before the age of twenty-three, nor

be put in charge of souls as pastor of a parish before that of twenty-four. Thus it is required that *ab initio* the Church of England pastor be a man whose character and judgment are in some degree formed; and in practice the theory is so far extended that very few clergymen are actually put in charge of souls until they have served an apprenticeship of several years in the subordinate and comparatively irresponsible position of curates.

In addition to this it is required that all so sent to take part in the ministerial work of the Church, shall be men of whom responsible acquaintances can give a good account as to their previous lives, the standard of a comparatively mature age not being considered sufficient. And if this requirement is honestly carried out by all concerned, no one can take charge of souls of whom it cannot be testified positively in very solemn terms by three clergymen, and negatively by the assent of the congregation to the "Si quis," that for four years previously (one during which he has been in Deacon's orders, and three before) he has lived piously, soberly, and honestly; has not held, written, or taught any thing contrary to the doctrine or discipline of the Church in which he is to minister; and is considered to be, as to his moral conduct, a person worthy to be ordained to so important an office.

It is also required, further, that the general education of the clergyman shall be of the highest order: of the same kind, in fact, which those go through, who are destined to undertake the duties of what are often called the "governing classes"

High character.

Good education.

of the country. And it may be stated as a fact that this law is so far carried out, that there is a larger proportion of thoroughly educated men among the clergy, than in the ranks of any other profession.

The definite rule of the Church with respect to this general education of the clergy is contained in the Preface to the Ordination Service, in which it is directed that the Bishop shall only proceed to ordain candidates after he has proved by examination and trial, that they are "learned in the Latin tongue." This really presupposes such good classical training as is gained at College: and it is so interpreted, that if any of the candidates for the ministry have not taken degrees at an University, the same standard of knowledge is required of them as if they had, before they can be enlisted in the ranks of the clergy.

Theological education. A further gradation of knowledge, that of the special subjects connected with their profession, is also indicated as necessary by the rule that they shall be "sufficiently instructed in the Holy Scriptures." The theology of the Scriptures is to be the life-long study of the pastor; but he must be able to show at the outset of his course, that he has acquired some firm foundation of such knowledge from the theological lectures of the University, or by means of an additional year of divinity education, and training, spent at a Theological College.

Antecedently then to any thing conferred by ordination, and therefore *independently of the rite*, the clergy of the Church of England are required to be men of mature age,

of character which will bear a searching investigation, of superior general acquirements, and of some special knowledge of their profession¹. And at the very verge of ordination they are made to pledge themselves anew that they will be strictly loyal to Church and State, as being bearers of important public offices²; and that they will continue to maintain that position as to character and education which they are proved to have attained. Whatever spiritual gifts may be theirs by holy living and ordination, they are required to be men whose character and attainments are such as to place them in the foremost rank of the educated classes; and if there are those among the clergy who do not come up to this ideal of the Church of England, the fault lies in the administration of her rules, not in her constitution—a contingency against which even stricter provisions than those which are made could not ensure absolute safety³.

¹ How far high education of clergymen is consistent with Holy Scripture is shown by Bp. Bull in the Tenth Sermon printed in his English Theological works. Although there are few, if any, Clergy so ignorant as those whom Bp. Bull had in his mind when he wrote this famous sermon, the lessons which it contains are of a character well calculated to “freshen up” in a busy clergyman’s mind a sense of the necessity for continual study as a part of his official duties.

² By subscribing the 36th Canon, containing three articles respecting the Royal Supremacy, the Prayer Book, and the Thirty-nine Articles of Religion.

³ “Canon 34. The quality of such as are to be made ministers.

“No Bishop shall henceforth admit any person into Sacred Orders except he hath taken some degree of school in either of the said Universities; or at the least, except he be able to yield an account of his faith in Latin, according to the Articles of Religion approved in the Synod of the Bishops and Clergy of this realm, one thousand five hundred sixty and two, and to confirm the same by sufficient testimonies out of the Holy

The wisdom of these requirements will be sufficiently apparent to any one who considers how much influence is possessed by the clergy in the country at large, and by each of them in their own particular parishes. They are often the only link between those parishes and the other classes of society, and their influence is most beneficial on the side of order and morality in the midst of a society otherwise almost excluded from all good influences. It is also necessary that they should be capable, from education and social training (such as Universities furnish), of taking their place without embarrassment to themselves or offence to others on those higher levels of society which are occupied by their rich parishioners, that their office may be respected through the respect won also by their persons. For the clergy to be indifferent to such qualifications in after life is to break the contract made with them *ipso facto* in their ordination; and clergy or laity who fail to see the value of them have failed to learn the lessons which have been taught by the result of their absence in the friars of former days, the Dissenting preachers of modern times, and many of the clergy in an age only lately passed away.

Scriptures; and except, moreover, he shall then exhibit Letters Testimonial of his good life and conversation, under the seal of some College of Cambridge or Oxford, where before he remained; or of three or four grave ministers; together with the subscription and testimony of other credible persons, who have known his life and behaviour by the space of three years next before."

"Canon 35. The examination of such as are to be made ministers.

"... If any Bishop or Suffragan shall admit any to Sacred Orders, who is not so qualified and examined, as before we have ordained, the Archbishop of his province having notice thereof, and being assisted therein by one Bishop, shall suspend the said Bishop or Suffragan so offending, from making either Deacons or Priests for the space of two years."

It is certainly no part of the Church's intention that her clergy as men of the world should be below men of other professions in their acquirements or social *status*, any more than that they should as Christians be below the higher standards of personal religion. It would clearly be contrary to the constitution of the Church of England if a class of clergy were to arise similar to those of whom we read in Macaulay's "History of England," in "Echard's Contempt of the Clergy," or in the novels of the last age; a class whom, even so lately as 1781, Paley thought it necessary to exhort, as Archdeacon of Carlisle, that they should abstain from visiting beer-shops and from associating there on equal terms with very low company.

The social and educational position of the pastor is, in fact, a most important element in the pursuit and development of his proper work, and one by no means to be slighted. As an "officer and a gentleman" is the well-known characteristic designation of a Queen's servant in the navy or the army, so should the time-honoured appellation of a "scholar and a gentleman" still continue to be deserved by those who serve God in the ministry of the Church of England.

§. *Qualifications conferred by Ordination.*

Such being the acquirements which the clergy are presupposed to possess and exercise in common with other men, let us go on to consider in what special particulars they are differenced from them by the ceremony of ordination, and what are the qualifications superadded by that rite to the person in whom the qualifications of character

and education already exist, for the purpose of enabling him to exercise the office of a pastor in the flock of the good Shepherd.

In the first place, it is clear that the clergy on whom the order of priesthood is conferred, and who are thus empowered to become pastors, are, by the act of ordination, separated from the ranks of secular men and from the pursuit of secular employments, a Κληρικός of the Lord taken out from among the λαός of the Lord.

In the formularies which bear upon the subject this is made very plain. At the time of ordination an exhortation is read to the candidate deacons by the bishop, in which he sets forth the great responsibilities belonging to the higher order which they are seeking, in which he is to say, "And seeing that you cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures and *for this self-same cause, how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.* We have good hope that you have clearly determined, by God's grace, to *give yourselves wholly to this office*, whereunto it hath pleased God to call you: so that, as much as lieth in you, you will *apply yourselves wholly to this one thing, and draw all your cares and studies this way.*" In accordance with this exhortation, one of the vows afterwards made by those to be ordained is to "lay aside the study of the world and

the flesh.” And in case this should be thought indefinite, there is the express law of the Church of England, contained in the 76th Canon, entitled “Ministers at no time to forsake their calling;” which enjoins that “no man being admitted a deacon or minister, shall from thenceforth voluntarily relinquish the same, nor afterward use himself in the course of his life as a layman, upon pain of excommunication.”

This separation of the clergy into a distinct order of men is spoken of by the earliest Christian writers; Clemens Romanus⁴, the companion of St. Paul, and Ignatius⁵, the apostolic bishop of Antioch, referring to it in their Epistles; and the κληρος, κληρικοι, or *clerici*, being clearly distinguishable from the λαός or *laici*, the body of Christian people in all early Christian writings. The reason of this is, that by ordination men receive a distinctive “mark or character, acknowledged to be indelible⁶.” “It severeth them that have it,” says Hooker, “from other men, and maketh them a special *order* consecrated unto the service of the Most High in things wherewith others may not meddle.” And although all Christian people are part of a “royal priesthood,” as “the whole congregation” was “holy, every one of them, and the Lord was among them,” yet is it an error to suppose that a separate ministry is, for this reason, not required among Christians, as it was in the “gainsaying of Core” for him and his companions to say, “Wherefore thus lift ye up yourselves above the congregation of the Lord’?” This separation of the

⁴ I. Ad Corinth. I. x. 19.

⁵ Ad Polyc. c. 6.

⁶ Hooker, V. lxxvii. 2.

⁷ Numb. xvi. 3.

clergy is so complete by the act of ordination, that, again to use the words of Hooker, “let them know which put their hands unto this plough, that, once consecrated unto God, they are made His peculiar inheritance for ever. Suspensions may stop, and degradations utterly cut off the use or exercise of power before given; but voluntarily it is not in the power of man to separate and pull asunder what God by His authority coupleth^s.” As therefore a person is so separated from the body of men by baptism that he can never after become a heathen in fact or in responsibility, however much he may become like one in sin and wickedness, so a person qualified to become pastor by ordination to the priesthood can never again become in fact one of that body of laity from which he has been separated by ordination, though a legal act may possibly deprive him, or relieve him from the public exercise of the duties to which he devoted himself.

But God never sends us duties, or lays responsibilities upon us, without giving us the ability to work out the one, and to bear the other. There is a *χαρακτήρ* impressed and imposed by ordination, and there is also a *χάρισμα* bestowed with it by the same rite. The very words which our Lord used when He bestowed that *χάρισμα* upon the twelve apostles are used with an applied meaning and force by the Church of England in the ordination of every one who is to take the duties of pastor in a parish or a diocese. They are, “Receive the Holy Ghost for the office and work of a

A gift of
grace be-
stowed.

priest in the Church of God, now committed unto thee by the imposition of our hands⁹. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful dispenser of the Word of God, and of His holy Sacraments; in the Name of the Father, and of the Son, and of the Holy Ghost.” In after life it is well for clergymen to recall to mind the force which these words appeared to have at the solemn time of ordination. No one could use them, no one could kneel down before God to have them thus used, with a conscious conviction that they meant much less than according to the ordinary rules of language they seem to mean. When our blessed Lord, “the chief Shepherd,” used them over the apostles, they conveyed (as none can doubt) the gift which they professed to convey; and they could not be consciously adopted, either actively by a bishop, or passively by the person voluntarily kneeling before him, without the alternative of belief or blasphemy. Although then there may have been hesitation and want of exact definition in explaining the sense in which they have thus been used, there can be no doubt that they have been substantially understood by the hundreds of English bishops who have used them, and the thousands of English priests over whom they have been uttered, in their literal and natural sense. They have been understood to convey, in connexion with the accompanying imposition of hands, a special gift of God for the

⁹ It is observable that until 1662 this form of words stood, “Receive the Holy Ghost. Whose sins,” &c. The special designation of the object for which the gift is bestowed was only then inserted.

work of the priesthood in all its parts. And the special gift thus bestowed is, in the words of Hooker, the “presence of the Holy Ghost, partly to guide, direct, and strengthen us in all our ways, and partly to assume unto itself for the more authority those actions that appertain to our place and calling.” The consequence of this gift is that “we have for the least and meanest duties performed by virtue of ministerial power, that to dignify, grace, and authorize them, which no other offices on earth can challenge. Whether we preach, pray, baptize, communicate, condemn, give absolution, or whatsoever, as disposers of God’s mysteries, our words, judgments, acts, and deeds are not ours but the Holy Ghost’s¹.”

The idea thus directly exhibited in the actual words of ordination is also reflected in all the prayers which immediately refer to the clergy, and by the general analogy of the services throughout the Prayer Book. In the litany used at the time of ordination there is, besides the ordinary prayer for the “illumination” of the clergy, a special clause beseeching God that He will be pleased to bless these His servants, and to pour His grace upon them, that they may duly execute their office to the edifying of His Church, and the glory of His holy Name. The epistle read at the Communion is that significant one from the fourth chapter of Ephesians in which St. Paul speaks of the “gifts” bestowed on the Church through the ascension of our Lord, “for the perfecting of the saints, *for the work of the ministry*, for the edifying of the body of

¹ Hooker, V. lxxvii. 8.

Christ.” The exhortation magnifies the office of the priesthood, and declares that as the will, so the ability to execute it aright is given by God alone. In the replies to the bishop’s questions, which constitute the ordination vows of the priest, as the replies of the godparents at baptism constitute the baptismal vows of the Christian, the solemn form is used, “The Lord being my helper.” The bishop’s blessing invokes the “strength and power” of Almighty God upon the kneeling candidates. And, lastly, the *Veni Creator* is a special prayer for the gift of the Holy Ghost to attend the imposition of hands. Thus the general character of the Ordination Service illustrates the reality of the central words used at the moment when the persons are set apart by the “laying on of the hands of the presbytery,” and shows that they are used with the solemn intention of conveying to those ordained the great gift of which they profess to announce the bestowal.

Further illustration of a similar, but more independent kind, is to be found in the general tone of the Prayer Book, in places where no special petitions are offered for the clergy apart from the Christian body at large. In the absolution at morning and evening prayer the “power” which God has given to His ministers is referred to as well as the “commandment,” the latter word representing the *χαρακτήρ*, the former the *χάρισμα*: and so far as the absolutions at the Holy Communion and the Visitation of the Sick are more authoritative in tone than those at the daily services, so much further do they carry the proof of the point in view. In all acts of benediction there is likewise an assumption of a spiritual ability to

convey blessing: and when in the Marriage Service the priest says, "Those whom God hath joined together let no man put asunder," it is directly and unmistakeably assumed that the work of the priest is that which Hooker declares it to be, the work of the Holy Ghost. So, further, is the supra-natural qualification of the priest, as distinct from the laity, clearly evidenced in all parts of the service for the Holy Communion, from his offering of the "alms and oblations" to his final offering of "this our sacrifice of praise and thanksgiving," and the very sacred benediction in which he fulfils the words of Christ, "My peace I leave with you;" "Freely ye have received, freely give."

And in all this, the tone of the Prayer Book is quite in keeping with the tone of Holy Scripture, in passages such as 2 Cor. iii. 6, 7; Eph. iii. 7; iv. 7; 1 Tim. i. 12, and many others², which speak of the ministerial capacity as derived from a gift which God has bestowed especially on His ministers for the purposes of the work assigned them in building up the mystical body of Christ.

In the exercise of such a gift is fulfilled that truth declared by the Apostle in the first of the above passages: "Who also hath made us able ministers (*ἰκάνωσεν ἡμᾶς διακόνους*) of the New Testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of

² Some, of which the meaning is lost in the English, as is the case with St. Paul's description of himself in Rom. xv. 16, *λειτουργῶν Ἰησοῦ Χριστοῦ ἱερουργοῦντα τὸ εὐαγγέλιον τοῦ Θεοῦ*.

his countenance ; which glory was to be done away ; how shall not the ministration of the Spirit be rather glorious ? For if the ministration of condemnation be glorious, much more doth the ministration of righteousness exceed in glory." By the gift of the Spirit to the Christian ministry for the ministration of the Spirit, all the various offices of the old Jewish ministry which are gathered up into it are elevated, because they are spiritualized. The principle of the ministry of God, as far as it was developed under the Old Testament dispensation, was contained in the offices of elder and priest. In the same ministry under the New Testament dispensation, these offices are combined and elevated, so that the elder of the synagogue and the priest of the temple are united and continued, but in a more "glorious" ministry, in the Christian priest. No longer indeed does the presbyter interpret a law to which obedience in any high degree was an impossibility, for the ministration of condemnation has been displaced by the ministration of righteousness. No longer does the priest of God offer up sacrifices of slain beasts which could not take away sin, for the blood of the Lamb has been shed once for all : the offering of the shewbread has passed into the exalted offering of the Eucharist, and that of incense into prayer in the name of Christ³. Glorious as

³ A change beautifully predicted by the prophet Malachi. "From the rising up of the Sun to the going down of the same, My Name shall be great among the Gentiles, and in every place incense shall be offered unto My Name, and a pure offering ; for My Name shall be great among the heathen, saith the Lord of Hosts." Malachi i. 11. So one of the earliest of Jewish commentaries, the Bereseith Rabba, the substance of which dates from the time of our Lord, is said to declare that "in the times of the Messiah, all offerings shall cease, except the offering of Bread and Wine."

was the ministration which dealt with types and shadows, how much more glorious is the ministration which deals with the realities and substance of worship and grace, through the power of the Holy Ghost accompanying it. "For we preach not ourselves, but Christ Jesus the Lord." "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

§. *Cure of souls, and relation of Pastor to God and man.*

By separation to his office then, and by the special gift of the Holy Ghost bestowed for the work of that office, the Christian priest is qualified to become a pastor of Christ's flock. The qualifications for that position are completed by ordination, but the actual and definite cure of souls is given by institution to a particular parish. The chief cure of the souls of every diocese is vested in its bishop, and every priest entrusted with it acts as his deputy. Accordingly cure of souls is given in a solemn manner by the clergyman to be instituted kneeling before the bishop, who commits to him the charge with the words (or some of a similar kind), "Receive this charge, my cure of souls and thine, in the Name of the Father, and of the Son, and of the Holy Ghost." A commission of a less responsible nature is given to unbeneficed clergymen, in the form of a licence "to do the work of an assistant curate," in some parish already committed,—as rectory, vicarage, or perpetual curacy,—to an actual curate in the person of the clergyman holding the benefice⁴.

⁴ See Appendix A.

Such being the characteristics of the pastoral office as set forth in the formularies and usages of the Church of England, let us conclude this chapter by taking a review of that office as a whole, and especially in its relation to that Chief Pastor whom it represents in His flock on earth.

For the word itself, it is not clear how it became originally applied to the ministers of God. The earliest instances of its use in a spiritual sense at all, are to be found in that highest sense in which it is applied to our Blessed Lord. Probably "the shepherd, the stone of Israel," in Jacob's blessing, is such an application, and several of a similar character in the Psalms. But the earliest certain use of the term in this way, is by the prophet Isaiah, in the beautiful passage, "He shall feed His flock like a shepherd; He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young." The same prophet does indeed say of some, "His watchmen are blind . . . dumb dogs . . . they are shepherds which cannot understand:" and there are fourteen or fifteen places in Jeremiah, where there are similar allusions; but in all these passages, the secular leaders (or the priests as secular leaders) of Israel appear to be intended: and I do not think there are any instances before the Captivity, in which the Old Testament writers use the word pastor in the sense of a spiritual leader, except in those where our Lord Himself is referred to in His character as the Messiah.

In Ezekiel and the post-captivity writers the word is

more clearly used in the Gospel sense. Perhaps this is to be accounted for by the fact that those persons who, from their knowledge of the Holy Scriptures, were competent to teach and expound them in the synagogues, were called by the name of pastors; and that as synagogues were not established before the Captivity, (though *proscuchæ* were common,) such officers did not exist in the time of Isaiah and earlier writers. In later times, the Jews applied the same name to their elders, and to the collectors of alms, or deacons: and hence probably, though by no means certainly, the introduction of it into the Christian Church. In the formularies of the Church of England the word is used three or four times only, in one of the Ordination prayers, and in the collects of St. Peter's and St. Matthias's days. The Litany clause in which the clergy are prayed for, was once worded "Bishops, pastors, and ministers of the Church," but at the Savoy Conference in 1662, the expression was exchanged for "Bishops, Priests, and Deacons," the terms "pastor" and "minister" being too general to be used as specific names of the two lower orders of the ministry⁵. It need hardly be added, that the idea of the laity being a flock, of sinners being lost sheep, presupposes in some degree the appellation of shepherd for their clergy.

The New Testament application of the term pastor is of

⁵ I do not feel at all sure, however, that "pastors and ministers" did not represent beneficed priests (with cure of souls) and their assistant deacons. Until recent times I do not think any but *deacons* were unbeneficed, except a few priests who acted as substitutes for non-resident rectors and vicars; and perhaps they had been ordained priests on college titles.

such sanctified origin as to establish a firm place for it in the vocabulary of the Christian Church of all ages. Among the many terms afterwards adopted to express the functions or responsibilities of the Christian ministry,—such as stewards, watchmen, ambassadors, builders, labourers,—pastor or shepherd is the one term which our Blessed Lord identifies with His own ministerial office and functions; “I am the Good Shepherd:” and His use of it seems to have dwelt on the ears of the early Church, like the echo of a sweet strain of music. Thus St. Paul speaks of “the Lord Jesus, that great Shepherd of the sheep,” and the Apostle to whom his Master had said “Feed My sheep” calls that Master “the chief Shepherd,” in memory of his own subordinate pastorate; and bids the sheep of his own nation, who were scattered abroad, remember that they had come out of Judaism into the Christian flock of Him who was the “Shepherd and Bishop of their souls⁶.”

In the last words of the Good Shepherd to St. Peter, we may find, as St. Chrysostom beautifully shows, the true key to the meaning and use of the word pastor. The sole question which He asked of the Apostle was, “Lovest thou Me?” It was the sole qualification He sought for in him whom He had already “enabled” by setting him apart for the Apostleship. And so again for proof of

⁶ Considering the free use of “pastor” as a designation of Christian ministers, it is singular to find that there is only one instance of such an application of the word in the New Testament, that in Eph. iv. 11. Hooker thought that the “pastors and teachers” there spoken of, were Presbyters with cure of souls, as distinguished from itinerant “Evan-gelists.”

his love, He bade the Apostle do but one work, "Feed My sheep." He might have said to him, If you love Me, fast, lie on the naked ground, be in watchings, defend the oppressed, be a father to the orphan, and a husband to the widow. But passing by all else, what does He say more than "Feed My sheep?" And what more need He to say? For to love Him as the penitent Apostle loved is to be ready to do all these and much more in His service; and to feed the sheep of Christ is to do these things and all else that falls within the province of the Good Shepherd's deputies in the earthly work of His Church.

Thus we may see how a true interpretation of the pastoral office must be sought, not in any contracted notions that may have been attached to the term pastor by those who have taken only a surface glance at Holy Scripture, and judged of God's words by their own preconceived opinions, but in the full development of those characteristics which belong to the work of Christ in gathering souls out of the wilderness of the world, into the "one fold" of the "one Shepherd." The perfect pattern of pastoral work is to be found in Him of whom it was said of old, "He shall feed His flock like a shepherd; He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young:" "As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. . . . I will

feed My flock, and cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick I will feed them with judgment. . . . And I will set up one shepherd over them, and he shall feed them, even My servant David; he shall feed them, and he shall be their shepherd.” “The good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth, and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the Good Shepherd, and know My sheep, and am known of Mine. As the Father knoweth Me, even so know I the Father, and I lay down My life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice, and there shall be one fold, and one shepherd⁷.”

From the exalted pattern thus set before us in the person of the Good Shepherd, we may revert again to the characteristics of His servants and deputies as set forth in the formularies of the Church; and combining the two, so far as we may, in one picture, we shall form an ideal of the pastor as a servant of Christ separated from among His ordinary servants, and endowed with special grace to carry on His work. As He is the one and only Mediator between God and man, so does He depute to these His

⁷ Isa. xl. 11. Ezek. xxxiv. 12. 23. St. John x. 11. 16.

servants to be channels of communication by which the benefits of His mediation are conveyed to men. As He is the one Intercessor in heaven, so does He set apart His ministers to lead the intercessions of the congregation of the faithful to the Father by Him. As He is the "one Shepherd" whose mediation and intercession are the means by which lost sheep are brought into the green pastures, and led beside the still waters of God's grace and salvation, so does He send forth His under-shepherds into the world to gather in, and to feed, to guide, guard, and save the sheep of His inheritance. And looking at our Lord's pastoral character as proceeding from His mediatorial and intercessional character, it will be seen how the characteristics of those pastors whom He makes His deputies in the kingdom of grace must be of an analogous nature. By imposition of hands they become channels of communication between the Lord and His people, ministering to the people in the name of God, ministering to God on behalf of the people. In the one capacity they perform such offices as those of teaching, exhorting, blessing, absolving, baptizing, administering the Holy Eucharist. In the other capacity they lead the praises and prayers of the congregation, offer up its alms and oblations, and intercede with God in a ministerial sense for those whom they have in charge, as others intercede for each other as private Christians. This character of their office should also be reproduced in all their work, so that every thing which is done by them in their official capacity should be done as in the name of God on the one hand, and for the good of souls on the other.

And “who is sufficient for these things?” Very truly does St. Augustine say, “*Nihil est in hac vita difficilius, laboriosius, periculosius Presbyteri vita.*” So difficult and dangerous and laborious is the labour of him who has thus to lead a portion of Christ’s flock, and tend it on its way to the promised land, that he may well take up the words of Moses: “If Thy presence go not with me, carry us not up hence.” Those who feel the real magnitude of the responsibility laid upon them by the pastoral office, will feel also the comfort of the thought that God’s presence as really goes with them as it did with Moses: and the words spoken to a later leader of Israel may often come into their mind to refresh them: “Go in this thy might, and thou shalt save Israel from the hand of the Midianites. Have not I sent thee? Surely I will be with thee.” We might indeed hesitate in undertaking the office from consciousness of the disproportion between its nature and our unworthiness and insufficiency, but that we have Scriptural warrant for the doctrine which I have here endeavoured to elucidate that “our sufficiency is of God, who hath made us able ministers of the New Testament.” In the conviction that the words “Receive the Holy Ghost for the work of a priest” are words as true as they are awful, we may go to that work day by day in the consciousness that we are “workers together with God” through His grace bestowed upon us for the purpose of His work⁸.

⁸ Clerical meetings have sometimes been held, the object of which was to pray for an outpouring of the Holy Ghost upon the ministry of the Church. Was sufficient faith shown, by those who met, in the outpouring which God has already vouchsafed them?

And it must be the endeavour of every clergyman to stir up (ἀναζωπυρεῖν) the gift of God that is in him by the laying on of hands, that he may go forth continually in the strength of the Lord God, to do as a humble representative of the Chief Shepherd, the work of a faithful, grace-endowed, and fully commissioned pastor in the midst of His flock that is scattered abroad. "As My Father hath sent Me," said the Good Shepherd, "even so send I you."

A few words may be fitting, as a sequel to the foregoing, on what may be called the secular phase of a clergyman's spiritual ministrations; the comforts and discomforts which belong to his office, and respecting which much exaggerated language is sometimes used. We may take up a book on the Christian ministry and find at one end an allegation that no conscientious mind can expect temporal ease and comfort, or any thing but a daily cross in the pursuit of pastoral duties. At the other end of the same book we may find allegations equally strong that a clergyman whose work does not make him very happy must have something radically wrong about him. The real truth does not lie in either of these extremes. There is much that is pleasant in the life of a clergyman, faithful and hard-working as I of course presuppose him to be, and much which brings pain and discomfort, especially in the later life of poor beneficed and unbeneficed men. As St. Jerome says of the text, "He that desireth the office of a bishop desireth a good work,"—*Opus, non dignitatem, laborem, non delicias*,—so certainly he who undertakes pas-

toral work, whether in a crowded town or an agricultural village, must undertake it with his eye set firmly on the labours and anxieties which will belong to his position : and he must unflinchingly buckle on his armour with a prayer that he may seek nothing but the glory of the Master in whose service he is enlisted, and the unwearying guidance of the souls given into his care.

But there is much to alleviate this burden of toil and responsibility. In the course of his work the faithful pastor will hardly fail to see something at least of success attending his labours. He will be able to point to souls converted or strengthened by his ministrations, to comfort given to the aged, and instruction to the young. He will be able to reckon up many who by his hands have been made members of Christ, many who have been fed with heavenly food in the Holy Sacrament that he has been privileged to administer to them. He can point to some work in his parish which has promoted the glory of God, a church restored, a school built, extra services established, a larger congregation gathered, an increased proportion of religious persons in the parish. And as professional success in any other career would bring its own reward to the mind, so, and much more, does it do so in that profession which is concerned with so great and solemn a responsibility. It is unfair not to set this laudable satisfaction which a diligent clergyman feels at the success of his ministry as a balance against the amount of toil, anxiety, discouragement, and vexation for which he is liable.

Apart from these spiritual alleviations of the ministerial burden, it is also fair to reckon the advantages of good

position which belong to the clerical office, and of that universal esteem and respect which are accorded to any one who occupies it in a faithful manner. Nor least of all is that comfort of a life endowment to which the beneficed clergy are able to look, the smallness of which is frequently compensated for by its certainty.

Altogether it must be allowed that there is much promise of the life that now is, as well as of the life which is to come, in the career of a conscientious beneficed clergyman. And, provided his benefice is such that with the simple habits which befit the clerical life, he is saved from the torture of the *res angusta domi*, it may probably be reckoned as one of the happiest careers that can fall to the lot of a working man, though his anxieties be great and his labours severe. There is no other calling in which a man's professional labours, those by which he gains his livelihood, are of such a nature that they can be registered in the courts of heaven as essentially works redounding to the glory of God and the salvation of souls. The reading and study of Holy Scripture, the constant service of God in the sanctuary, the frequent communions, are all means of grace calculated to lead him forward in holiness, and build him up in Christ. The ministrations to the poor, with the many charities of life called out by the ministerial office, are such as if pursued in a holy spirit cannot fail to be most acceptable to Him whose words will be, "Forasmuch as ye did it unto the least of these My brethren, ye did it unto Me." The highest aspirations of saints have, indeed, been to lead such a life as the faithful pastor leads by the mere diligent attention to his

professional duties ; and spiritual advantages so conducive to personal religion cannot be overvalued.

And if, after all, it is said that excepting the result of definite official acts, there is really very little fruit to be seen of all a pastor's labours, let it be remembered that this is, more or less, a consequence which must follow from the very nature of his work. In other professions a man may be able to see every thing, his work, the result of it, and the path by which the result was attained. But in other professions men are dealing with the things of a visible world : the pastor deals with those of a world unseen. There may be a large amount of real solid results which will never show themselves before the day when all hidden things will be brought to the light. Reserve on one side, want of penetration on the other ; the uncertainty which must ever surround our knowledge of another person's spiritual condition ;—all this will form a veil between the pastor's work and the results following it, and it is hopeless for him to try and draw that veil aside. Let him submit to its presence as part of his discipline, and work on with steady cheerfulness in the certainty that God is working with him, and that he is helping to build up a fabric whose true solidity will only be fully revealed when all other work of man has passed away like a summer cloud.

CHAPTER II.

THE RELATION OF THE PASTOR TO GOD.

WHEN the external framework of our being first came forth from the hands of its Maker, He breathed into man's nostrils the breath of life, and that exterior framework was henceforth inhabited by a living soul, a partaker of that "spirit" which, after its allotted time of sojourn, again "returns" to God who gave it. This principle of life is undiscoverable by the keenest penetration of science, and yet it is the source of all man's mental and physical power, being so because it is a Divine principle. Hence human nature is brought into so mysteriously near a relation to God, even by creation, that the life of man is sacred. God requires it at the hand of every man, his own life and his brother's, as a treasure confided temporarily to his keeping, for which he must render an account to Him who has thus endowed him with it. If we were to follow up the detail of this accountability, we should see how it extends to all the voluntary acts of our nature, which derive their power from the life which enables us to perform them. And hence the question, How does a man live, well or ill? is really equivalent

to the question, How does he use the life which God has entrusted to his care and stewardship?

Doubtless there is a very close analogy between the Divine gift of physical life, and the Divine gift of spiritual life; and it would be a not unprofitable labour to trace out that analogy in its various ramifications. But my present object is to use it as an illustration of the position in which the recipient of the grace of God for ministerial purposes is placed with reference to the Bestower of it, and not to deal with the question as it belongs to the kingdom of grace at large.

Analogy between the gift of the Holy Ghost and God's gift of natural life.

As I have already shown in the preceding chapter, the pastoral office is a delegation from the Good Shepherd Himself; and a delegation, not only in the sense of a commission to do certain work for Him by means of natural powers, but also in the sense of a conveyance to the person commissioned of some of the spiritual ability or power to do those things of which the Good Shepherd Himself is the inexhaustible fountain. Regarding the minister of Christ as a steward, it is to be understood that property is placed at his disposal, out of which he is to maintain the household; as a soldier, he is sent forth by royal authority, and with arms in his hand.

That, then, which the principle of life is to human nature the grace of ordination is to the Christian ministry. It is a Divine gift which no eye can see, but which yet endows him who receives it with a capacity for action that he could not otherwise possess. Being Divine, this gift brings the receiver of it into a mysteriously close

relation to Him who bestows it. And being a gift only in the sense of an endowment, it entails upon the possessor the responsibility of stewardship, so that when God shall take His own back again, He may receive with it the usury earned by a faithful and diligent servant.

Following up, then, into some detail the consequences which flow from the bestowal of this gift of ministerial capacity (the arterial life, if I may use such an expression, of the Church Militant), it will now be my object to show the relation in which the human pastor is placed to the Divine, first, in respect to the nature of his office; secondly, as to the responsibilities thrown upon him; and thirdly, as to the practical duties flowing from these responsibilities.

§. *Results of the official relation.*

The pastoral office being a delegation from
 Delegated authority. the Chief Shepherd, authority to act in the name of God belongs essentially to its nature. The image of God in Adam was the instrumental cause of his sovereignty over the things of the visible world. Moses was sent forth to his work with so complete a delegation of Divine authority that the Lord Himself said to him, "Thou shalt be to Aaron instead of God:" "See, I have made thee a god unto Pharaoh¹." The prophets

¹ It is very observable that our Lord's well-known reference to the eighty-sixth Psalm, "I have said, ye are gods," which appears to be founded on this incident in the intercourse of Moses with God, occurs in immediate connexion with His discourse on the Pastoral Office; "If He called them gods, unto whom the word of God came, and the Scripture cannot be broken."—St. John x. 35.

of the old dispensation ever went forth with "Thus saith the Lord," unhesitatingly, on their lips. The Evangelists and Apostles were sent in the name of Christ to preach the glad tidings of salvation in Him, and to cast out devils who were opposing His progress to the hearts of men; and the Church could say, for several years after our Lord's ascension as well as before, "In Thy Name have we done many wonderful works." Looking, then, at such illustrations as these, which are given in the Holy Scriptures, of the results which followed upon a delegation of authority by God to man, it seems difficult to attach too high an importance to those acts which are done by the Christian ministry when it goes forth among Christ's flock, commissioned to do them in His Name, the Name of Christ and of God. Indeed, it seems more probable that the clergy themselves may be in danger of attaching too little consequence to what they do as the deputies of Christ; and that they may say and do things officially without sufficient thought of the real spiritual bearing which their words and deeds may have towards others. The necessity of "intention" towards the efficacy of ministerial acts and words is no doctrine of the Church of England. It may be that the comparatively heedless words of a pastor may fall with a spiritual weight, as regards those to whom, or on whose behalf they are uttered, which will not be revealed until the results are laid open to view at the day of judgment.

A faithful appreciation of the authority with which his ministerial words and actions are endowed, is therefore an essential element in the formation of a good pastor;

and a humble, self-annihilating reliance on that authority will often stand him in good stead when all "influence" derived from lower sources would prove utterly valueless. He must endeavour to sink his own personality in that of his Master, whose he is, and whose work he is doing, and try to say with the Apostle, "I can do all things through Christ, which strengtheneth me." What folly, as well as sin, would it have been in the Apostles for them to have gone out to their work of healing the sick, casting out devils, proclaiming "the kingdom of God is at hand," if they had gone regardless of the fact that they went in the name of Christ; and how analogous to the sin of Moses, when he said, "Must *we* fetch you water out of the stony rock?" Very nearly akin to such sin and folly must be that of men who are sent forth as the pastors of Christ, the Chief Shepherd, and yet fail to realize the fact that their official words and acts, whether they will or no, bear the impress of His authority. On the other hand, very real and solid will his work seem to the clergyman who constantly goes about it under the influence of such convictions as his Master's words give him a right to, "Into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it; if not, it shall turn to you again." "Whatsoever ye shall ask the Father in My Name, I will give it unto you." "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven²." Very

² The reality of the pastoral office would be more perfectly appreciated, if it were always remembered that some of our Lord's most precious pro-

important must all the official acts and words of that office be, of some of which our Lord could thus speak; and very necessary it is that every pastor should have a clear apprehension of the fact that God ratifies the work of His ministers to an extent of which man may not proudly pretend to define the limits.

The sacred gift of the Holy Ghost also endows a pastor with a capacity, faculty, or power in ministerial acts of a more definite character than those to which I have principally referred in the preceding paragraphs; so that, whether in their relation to God or to the souls of men, those acts have an efficiency which does not belong to them irrespectively of the gift. I have already quoted, at page 12, a lucid and outspoken passage from the venerable Hooker on this point, which more than justifies the definite language I am using; but the common sense of the world as clearly acknowledges that such a capacity is vested in the clergy. No one, for example, would doubt that a solemn benediction in the words of the Communion Service, pronounced by a bishop or a priest, is of more value to the souls of those over whom it is uttered than the same words would be if pronounced by a mere layman³. Again, it would shock the majority of serious minded persons in any intelligent circle of society, if a layman

Delegated
power or ca-
pacity for
ministerial
action.

mises, as those contained in several chapters of St. John, were primarily, at least, addressed to the Apostles in their pastoral capacity, and not as ordinary disciples.

³ Many would feel this who yet hold much lower notions respecting ordination than those authorized in the Prayer Book.

were to go through the form of consecrating the Holy Eucharist; and this feeling would spring not only from the knowledge that such an act was a flagrant transgression of Church customs and law, but also from a sense, more or less defined, that it was an unreality, a profane imitation of an external rite from which no inward grace was to be expected.

A strong conviction of this on the part of the pastor would not only give him a deep sense of responsibility, but would also strengthen his perception of the reality belonging to his office. He would regard himself as in continual contact with the unseen world; engaged with the things of God, in respect to which sacrilege is a comparatively easy sin; as in a very close communion—official communion—with Christ, which necessitates greater personal holiness, if possible, than the relation between ordinary Christians and their Head.

The doubts and hesitations by which many minds are perplexed in these days would be banished by a full and simple consideration of this principle. A minister of the Church of England who has no belief in a supra-natural system of grace must indeed hesitate and doubt as to the use of the formularies to which he is bound; and his only mode of escape is to explain away the solemn words which he has to take continually upon his lips. When he has done so, I do not see how a conscientious person can feel satisfied in the continued use of “explained away” formularies. One must surely long to use them in their simple meaning; and no difficulty will be found in doing so if they are recognized as a part of a system

in which ministerial acts and words have a power derived from God, as well as an outward form. Many mistakes are made through a partial and incomplete apprehension of this great truth. One hears phrases about the regeneration of children by Holy Baptism, the reality of the gift bestowed in the Holy Communion, the forgiveness of sins in Absolution, which leave many minds open to an impression that the priest is supposed to effect the regeneration, reality, or forgiveness; but such phrases will have no place in the vocabulary of a clergyman, or a layman either, who thoroughly recognizes the relation between the human pastors and the One Divine. Whatever is the spiritual effect of words or actions that are used by the ministers of God, that effect is produced by God alone; and the minister of God can no more be said to produce these results than the conduit which conveys water from the mountain spring to the lips of the drinker can be said to quench his thirst.

Let me pause for a moment to illustrate this point more fully, in connexion with a portion of the ministerial power claimed and exercised in the Church of England, which has had a prominent place in modern discussions upon the question now in hand.

When the Pharisees said, "Who can forgive sins, but God only?" our Lord did not reply that man could forgive them when authorized by God, but led them to look to His own person as the source of all such power under the mediatorial system and dispensation. He wrought a miracle to show

Illustrated
by absolu-
tion.

them that "the Son of Man hath power on earth to forgive sins," because He carries in His own Divine person the power of the Almighty, not ministerially, but essentially. It was perfectly true that man could not forgive sins, but God only⁴, and yet the Jews had long been familiar with a sacrificial system, in which the priests of the temple were used by God as the means by which to convey His forgiveness to men. The Lord Jesus revealed Himself as now exercising in a new form, without the intervention of any typical sacrifice, the Divine Power of the forgiveness of sins. Afterwards He caused this power to flow from Himself as the newly revealed fountain head, through the channel of Apostolic ministrations, when He gave to the ten Apostles assembled on the day of His resurrection, the primary commission of the Church. "As My Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them: and whose soever sins ye retain, they are retained⁵." It still remained a fact, as it ever will remain, that none can forgive sins but God only: so that these words must be interpreted in the sense indicated by our Lord's previous words on binding and loosing, viz. that what the Apostles did in their ministerial office, had power

⁴ Some sentences of this kind are, however, taken up by those who use them, as if they were the words of God, instead of being quotations inserted therein from the sayings of those who were opposing our Lord. When Satan used Holy Scripture against our Lord, he used it in such a way as to disguise a fallacy in the garb of the words of truth.

⁵ St. John xx. 21.

towards the souls of men, because though done by men on earth, it was done by those who were acting as the deputies of the Chief Shepherd, and would be, nothing hindering, ratified by God in heaven.

Now the very words used by our Lord to the Apostles are taken up by the Church, and put into the mouth of every bishop every time that he ordains any to go forth and do his Master's work: and what I have already said of the words of ordination must be here repeated, viz. that if they are not true there is only one alternative, they must be untrue; and if they are untrue, they are words of such solemn import and origin, that the untrue use of them must be blasphemous. But the application of them by the Church of England in the Ordination Service, and also in the office which the pastor is directed to use in his Visitation of the Sick, (if required,) is so direct as to put this alternative beyond the reach of any humble-minded Christian who considers the weight of authority which has accumulated upon that application by continuous use for centuries by the holiest of men. And we must conclude that the boldness of the Church in assuming the Divine words, and thus applying them, is a guide to the individual pastor as to the sense in which he is to regard his own official ministrations.

Such a sense will amount to a thorough dependence upon God for the efficacy of his ministrations: and he who has it, cannot have either doubt as to that efficacy, or haughty feelings with reference to his own "sacerdotal power." The forgiveness of sins (to continue to use this example) is utterly and entirely God's act. Whether

the words of His minister will be ratified by Him, depends upon whether the free will of the person over whom they are uttered does or does not interpose the hindrance of unrepentance as a bar to the operation of Divine grace. If the words do convey that grace, it is because the person pronouncing them does so in the name of God. If the forgiveness is bestowed thus, it is because God has willed that His gifts shall flow through visible and audible channels so long as the invisible souls of men are placed in the material vehicles of their bodies for the purposes of their probation.

The illustration which I have thus used may be extended by analogy to all other ministerial acts of the pastoral office, whether done in church at the altar, or, like the one referred to, in the private ministrations of the parish. Every pastor ought to have firm and unwavering faith in this grace of God given to him for his official work; and should endeavour as far as possible to subordinate the mere personal element to the official in whatever he does, and in all his thoughts respecting it. So far as he is concerned the power of God conveyed by his ministrations is such that he cannot dissociate it from the more sacred of his functions; though not so tied down to those functions that those to whom he ministers cannot break the connexion. If an impenitent soul receives the word of absolution in the congregation or in private, it is still God's word, although the impenitence of the sinner may cause it to return to Him void. So also in other ministerial acts, if the sinner himself places an impediment in the way

of God's grace conveyed by those acts, the minister doing them is still the channel of that grace: and if he has done his office faithfully he has no part in the slight offered to it, or in the harm that results to the unfaithful receiver of it.

I conceive it to be essential to the proper realization of his office, and of his relation to God, that the pastor should have these "high notions," as they are often called, of his ministerial acts. It is also very desirable

Prudence
necessary in
teaching
about the
Pastoral
Office.

that his flock should have a just conception of the real position occupied by their minister, both towards God and themselves, in the Christian system. A "low" opinion respecting the spiritual capacity of the ministry, and of the extent to which God in Heaven ratifies their work on earth, may be a real obstacle to their Christian progress. But much discretion is to be used in "preaching up" the pastoral office, or it may happen that those who entertain unworthy views of it, may be hardened in them; and those who felt little respect for it before, feel less afterwards. I will therefore venture to add some cautions by way of suggestion which the reader may perhaps find useful as a guide to his own thoughts on the subject.

1. It scarcely rests with young men just in holy orders to say much about the authority and spiritual power of the priesthood. It is possible they may feel strongly on the subject, and think they see a great necessity for expressing their feelings: but their neophyte position renders it prudent for them to restrain for a time, at least, that expression.

2. Such kind of teaching comes with the best grace from those who scrupulously show by their diligence, earnestness, and good living, that they themselves feel that respect for their office which they require others to feel. If a clergyman preaches wretchedly bad sermons, the less he says about the value of preaching, the better for himself and his people. An unholy priest cannot expect to be listened to with respect, if, in effect, he says, "See, here is my office, and here is my unholiness; in spite of the latter, the former is efficacious." It may be true, but if his people did not believe the fact before he told them, they will hardly do so after.

3. Great care should be used to make it clear that such claims are urged for the honour of God, and the good of souls, and not for the temporal or social exaltation of the clergy. Of all things pastors should avoid speaking as "lords over God's heritage."

4. Let the spirit of such teaching, and even the tone in which it is uttered, be always that of St. Paul, "*I magnify mine office.*" "God, who hath made us able ministers of the New Testament." "Not I, but Christ that dwelleth in me."

5. Let it be seen that the pastor has at least as high a sense of the heavy responsibility of his office, and of his insufficiency for the perfect fulfilment of its duties, as he has of its importance and dignity. Any boasting or self-sufficient tone in preaching or conversation about "the power of the keys," e. g. is justly most offensive. If a clergyman thoroughly appreciates his responsibilities in exercising power over the souls of men, he ought to shrink

into humbleness and self-abasement, not expand into vain-gloriousness and self-satisfaction.

6. A clergyman ought to be a man of some *calibre* to put forward at all prominently the claims of the ministry. High-sounding claims from men of too evidently small capacities may be just, but they are apt to suggest satirical criticisms which do harm. There was nothing contemptible about the fishermen of Galilee, though they were “ἀγράμματοι καὶ ἰδιῶται.”

7. Finally, to adopt the words of a modern bishop, “Practise this truth, so full of encouragement to your weakness; use it so as to add might to your prayers; act upon it as a truth in your daily ministrations; act on it, not by putting forward great claims, however well founded, in your sermons and in your discourses, to the power vested in you by your undoubted succession from the apostles of the Lord, but by showing forth silently, noiselessly, and without pretension, the character which belongs to their successors.”

With which words of caution I will now pass on to consider another branch of the subject immediately flowing from the one which has occupied attention in the last few pages.

§. *Official duties flowing from the relation of the Pastor to God.*

What has preceded will prepare us for looking with serious minds at all practical duties which flow from the relation existing between the human and the Divine Pastor: and will, I trust, have strengthened the reader in his conviction that, apart from any considerations of the clergyman's responsibility to men, there are ample reasons

why he should be a person who well knows what he has to do, and who uses his best endeavour to do it thoroughly.

Thus, his duty towards God requires the
 Exactness in
 all minis-
 terial func-
 tions. pastor to be very exact in his performance of
 all public and private ministrations. Nicety
 in externals is sometimes slighted as if it was
 rather a dishonour than otherwise to the reality and
 spirituality of the things of God. But there is a danger
 of so slighting the externals as to be doing this very
 dishonour to the interior realities which it is wished to
 avoid. For, let it be remembered, the services of the
 sanctuary, and the whole work of those who are set apart
 to minister there and in the parish, are not framed only
 for the edification of man, but for the glory of God. The
 public services, especially, consist not only of a worship
 offered up by the soul, but also of a worship offered by the
 soul expressing itself through the body. We cannot con-
 ceive of any service rendered to God by the Church in
 heaven that it will admit any admixture of slovenliness,
 or a free familiarity with the Object of adoration: and in
 the Church on earth the ministers of God should set an
 example to their people in respect to a reverent exact-
 ness in all which concerns the worship offered to Him
 here. Whatever care may be required to prevent formality
 from breeding a neglect of heart religion, there is not the
 least reason to suppose that inexact and informal clergy-
 men, who disregard the rites and ceremonies ordained in
 the Church of England, are at all more pious than those
 who pay strict attention to them. Nor does the Holy
 Bible, with its Divinely ordained ritual of the Old Testa-

ment, and its Apocalyptic vision of heavenly worship, give us any ground for supposing that a loose, informal mode of adoration is more acceptable to God than one which is in analogy with that revealed at Sinai and Patmos.

As then, the pastor is not a minister to man alone, but also a minister to God; it is a duty laid upon him by this latter relation, even more than by the former, to minister in all things as being accountable for the external parts of his ministration as well as for the internal. He has no right to act as if the importance of the latter made the former of no consequence: and the interior results of ministerial work being so entirely God's work, how indeed can the clergyman guard its importance if he neglects the outward and visible part? how can he be a faithful steward of the mysteries of God? In practice, such a principle will lead to an avoidance of all unseemly hurry, preoccupation, or carelessness, when engaged about holy work; as well as of any neglect or omission of prescribed forms. Within this generation I have known of a young clergyman who boasted that the children he baptized never made any noise, because he was careful not to let the water he used touch them. In another case I have known a young squire and his wife provoked into secession to Rome, in no small degree, by doubts as to the validity of the Holy Communion as consecrated by their vicar, even after remonstrance, without the imposition of hands directed by the Prayer Book. Most of us can remember baptisms administered from a basin placed on the Holy Table (even when there was a font of stone, according to law) in the

As ministering to God in externals as well as in internals.

church, hurried and mutilated performance of the Burial Service, and other careless or indifferent renderings of Prayer Book institutions. One has seen clergymen so wearing their official vestments as if they felt it was beneath them to care whether they were becoming and fit for the service of God; or as if there could be no other reason for wearing them than because the wearer was ministering before men. But all such things derive an importance from their connexion with the relation of the pastor to God which they would not otherwise possess; and it is not the extremest *minimum* of "decency and order" which is likely to be most acceptable to Him.

Accuracy
and balance
in teaching. To take another example: the faithful pastor will try to be very faithful in teaching his people as God's mouthpiece. A suppression of some manifest truths, an undue exaltation of others, a distortion of revelation to make it fit in with opinion—all this he will religiously avoid, remembering how important a position he is placed in when he is entrusted with the declaration of his Master's will, and that it is essential he should be able to say, "This is my Master's word to you, and not only my own invention." Hence, to take an instance analogous to the class I have selected hitherto for illustration, he will lead his flock to value fully the grace which God bestows by visible means. If he were to dwell much in his discourse with them on the grace which God bestows by invisible channels, the pastor must necessarily draw largely upon human theories, his own or those of other men, seeing that little is said on the subject in Holy Scripture. And, moreover, although it has probably been

the will of God to save many souls without a ministry, without sacraments, and without a written revelation, we have no reason to think that He will save any without these when His providence has placed them within their reach. It has been His will, indeed, at times, to convert men by visions of Himself, and also to keep up an immediate communication between Himself and human souls. But we are certain of this in the present dispensation, that He has established a mediatorial communication through the person of our Lord, God and man; and that ordinary communion with Him is dependent upon the means or instruments of grace. Hence, in the "General Thanksgiving" at Morning and Evening Prayer, we offer thanks to God for (1) "Thine inestimable love in the redemption of the world by our Lord Jesus Christ:" (2) for "the means of grace" by which that redemption is presented to our individual souls: and (3) for "the hope of glory" which is given to the world by redemption, and which we ourselves have, by our personal interest in redemption, obtained by the means of grace. It seems especially necessary in our day, both for the glory of God and the good of souls, that while all antinomianism should be strictly guarded against, yet it should be constantly and unreservedly declared that men are saved and built up in holiness, not solely or chiefly even by their own efforts of moral discipline, but by God's work in the soul through the bestowal of grace: but, of course, this is only one illustration out of many that might be used, of the necessity for preserving a steady and Scriptural balance in our teaching: declaring the "whole counsel" of God, and not a part thereof,

regarding the "analogy" of the faith, and "rightly dividing the word of truth."

Another of the duties incumbent upon one
 Persevering brought into so close relation to Christ is un-
 diligence, flagging diligence in the work wherein he acts
 as the deputy of the Good Shepherd. I mean, here, not
 so much that kind of work which is usually in people's
 minds when they speak of a clergyman's activity, and
 which will come under notice subsequently, but rather
 that indicated by the ordination question, "Will you be
 diligent in prayers, and in reading of the Holy Scriptures,
 and in such studies as help to the knowledge of the same,
 laying aside the study of the world and the flesh?" Nor
 is it my intention to speak of personal or private prayers
 at present, though too much could not be said of their
 necessity to the pastor in promoting his personal holiness.
 But the subject of this section makes it essential for me to
 draw the reader's attention to that diligence
 In official in official prayers which is imposed upon the
 pastor as one of the chief duties belonging to
 his position as a representative of that Chief Shepherd
 "who ever liveth to make intercession for us," His flock.
 And as it will be well to take a general survey of the con-
 siderations which belong to the subject of constant official
 prayers, it will be necessary to introduce some remarks
 here which would otherwise have been more properly
 relegated to the chapter in which the pastor's relation to
 his flock is to be brought under notice. I will therefore pro-
 ceed to consider the question of Daily Church Services as a
 whole, i. e. in reference to God, the pastor, and the people.

§. *Daily Church Services.*

1. It is due to God that a continual offering of praise and prayer should be made to Him by the Church in its official capacity as well as by individuals in their personal or household devotions: and this continual offering has been defined practically by "The Order for Morning and Evening Prayer, Daily throughout the Year," which is the title of our ordinary public services. This duty of the Church is fulfilled in its primary degree by the Cathedrals, each of which represents the centre from which Divine worship radiates around, as the bishop represents the centre of pastoral responsibility and labour. But, as the cathedral and the bishop are the religious centre of the diocese, so the parish church and the parochial clergyman are of that portion of the diocese which is allotted to them: and it certainly seems expedient and right, if not so absolutely essential as in the case of the cathedral, that God's honour should be as constantly recognized by formal acts of Divine worship in every parish. "Day by day we magnify Thee."

Their relation to God.

2. This has ever been the principle on which the Divine worship of the Church of England has been founded; and a positive injunction on the subject is accordingly inserted in the beginning of the Prayer Book. The title of the services which I have already referred to, is expanded in the previous page of the Prayer Book into "The Order for Morning and Evening Prayer, daily to be said and used throughout the year," and it is directed

Enjoined by the Church of England.

that this "Order" shall be used "in the accustomed place," &c. A more direct injunction is placed at the end of the short explanation "concerning the Service of the Church," which is placed after the Preface in our modern Prayer Books. There it is distinctly ordered that "the curate," or person having cure of souls, "that ministereth in every parish church or chapel, being at home, and not being otherwise reasonably hindered, shall say the" Morning and Evening Prayer "in the parish church or chapel where he ministereth, and shall cause a bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's Word, and to pray with him." This law of the Church of England is so clear and express that it is strange to find how generally it has been set aside by custom⁶. Yet the

Used by
holy clergy-
men at all
times.

practice has been continuously recognized as a matter of course by many excellent clergymen in every generation. When Bishop Wilson was ordained deacon, in 1686, he received a paper of advice from Archdeacon Hewitson, in which he is enjoined "never to miss the Church's public devotions twice a day, when unavoidable business, want of health, or of a church, as in travelling, does not hinder." Among

⁶ Five and twenty years ago there were only three parish churches in England in which the Morning and Evening Prayer were both said daily throughout the year. At the present time there are thirty-six such churches in London alone, besides twenty-eight others, in which one of the services is used daily. There are about one thousand churches opened daily for public prayer throughout England; and the practical value of the custom is shown by the continual increase in number of the clergy who adopt it.

Archbishop Sancroft's MSS., in the Bodleian Library, I have observed a letter from Dr. Grenville, when Archdeacon of Durham, urging the necessity for a general revival of "daily prayers in parish churches, and weekly communion, at least, in cathedrals;" the latter of which customs was indeed restored mainly by Dean Grenville's exertions⁷. Good Archdeacon Basire also, when he was making a calendar for the division of his time after his return from exile in 1670, set out:—

"Residence at Stanhope, above 3 moneths. 100 days.

Residence at Eaglescliffe, 3 moneths. 90 days.

Dayly publick prayers, and constant sermons, in both every Sunday and Holy Day⁸."

Somewhat earlier than this we read of Ferrar, in 1630, that "he being accompanied with most of his family, did himself use to read the common prayers (for he was a deacon) every day, at the appointed hours of ten and four, in the parish church⁹." And good George Herbert's own practice "was to appear constantly with his wife and three nieces (the daughters of a deceased sister), and his whole family, twice every day at the church prayers, in the chapel which does almost join to his parsonage-house¹." Later on we find Bishop Patrick (1691—1707) a great advocate for the same habit; and also Bishop Lany of Ely (1667—1675), who writes, "Our service is a con-

⁷ There is a very interesting collection of Dean Grenville's MSS., which was discovered in the Bodleian, in 1860, and has not yet been published, in which there is much correspondence on the subject.

⁸ See Surtees' *Society's Life of Basire*.

⁹ Herbert's *Remains*, vol. i. p. 65.

¹ *Ibid.* p. 55.

tinual daily sacrifice, a morning and evening prayer ; and though the greatest benefit of this belongs to those that daily attend it, yet being it is the public sacrifice of the Church, all that are members of that have their part and interest in it, though they be absent, yet not in an equal measure. The present are intituled to the benefit of a sacrifice offered by them ; the absent, as a sacrifice offered for them. For this is our *eternum sacrificium*, that is perpetually burning upon the altar for the service of God, and in behalf of every member of the Church, that doth not *ponere obicem*, set a bar upon himself, by his wilful neglect of it, or by his opposition to it." Very similar was the Charge given by Bishop Hooper, of Bath and Wells, to his clergy some forty years later ; and many references to the practice are to be found in other charges of that date. There is, too, an old "Letter of Advice to all the Members of the Church of England to come to the Divine Service, Morning and Evening, every day," of the date 1704², which shows that the laity, as well as the clergy, knew the advantage of constant public prayers. "The gentlemen of Clifford's Inn," it states, "in the parish of St. Dunstan's in the West," set a pious example to the public in their constant attendance at the daily prayers of the Church ; and ten years later, in 1714, when the population of the metropolis was about one-sixth of what it now is, there were seventy-five churches open daily for divine service³. It was, probably, when the

² There is an original copy in Cambridge Public Library, B 6—9—41 ; but it has been republished recently.

³ With its modern three millions of people London has only sixty-four churches open daily.

custom of daily prayer was beginning to die out of our parishes that Dr. William Best wrote, and the Christian Knowledge Society published, his excellent "Essay on the Service of the Church of England considered as a Daily Service," which is still on the list of that Society's publications. I have put together these few instances of regard for the practice to show that good men at all times have considered Daily Divine Service to be the rule of the Church of England; and few as they are they offer indications (which might be much multiplied) that it was more commonly used than it has been of late years by the pious clergy⁴.

3. Which leads me to observe that it is most probable many of our pious clergy in the present day have failed sufficiently to consider this law of the Church as intended partly for their own spiritual advantage in their work as pastors of Christ's flock. That such an advantage is supposed by the Church is evident from the paragraph which precedes the rule or law I have already quoted from the Introductory part of the Prayer Book, "And all priests and deacons are to say daily the Morning and Evening Prayer, either privately or openly, not being let by sickness, or some other urgent cause." This paragraph enjoins the daily service of the Church as a duty on the clergy, as the one which we have previously had under consideration provides for the people having the full benefit of it. Bishop

Their spiritual value to the pastor.

⁴ There are many endowments for daily service scattered over the country. The money is too often received, and the duty neglected.

Cosin writes on this paragraph, "We are also bound . . . daily to repeat and say the public service of the Church. And it is a precept the most useful and necessary of any others that belong to the ministers of God, and such as have the cure of other men's souls;" and most writers on the Prayer Book have considered this rule to be strictly binding on the clergy⁵. The advantages of the practice,

⁵ I will repeat here an opinion which I have elsewhere ventured to express, that the clergy are not bound by this injunction to a *solitary* recitation of the service in their own studies, if there is not public service in Church. The provisions respecting the daily service are three:—

- (1) If said *privately*, it may be said in any language understood by those who say it.
- (2) All the clergy are to say it *privately* or *openly*, if not lawfully hindered.
- (3) It is to be said in every parish church or chapel, by every clergyman having cure of souls.

The second and third of these provisions were not printed in the first English Prayer Book, but instead of them there was this clause, that no man shall be bound to the saying of daily prayers, "but such as, from time to time, in cathedral and collegiate churches, parish churches and chapels, to the same annexed, shall serve the congregation." In 1541 there was issued "An Explanation of Ceremonies to be used in the Church of England," in which it is said, "It is laudable and convenient, that (except sickness, or any other reasonable impediment, or let) every bishop, priest, and others having orders, and *continuing in their administration*, shall daily say divine service; . . . and such as are bishops and priests, divers times to say mass." Now, in 1541 solitary masses had certainly been abolished, so that the "mass," here enjoined, must mean the holy communion of the Reformed Church, celebrated and administered in public; and the "daily divine service" is plainly put on the same footing.

The word "privately" was introduced into the second English edition of the Prayer Book, and appears to refer to the first of the three provisions above quoted. From the history of these provisions, then, it appears to me that the word does not refer to a solitary recitation of a responsive service; and that it probably does refer to the use of the Prayer Book in college and domestic chapels, which were then very numerous.

of which I am here writing more than of the obligation, are only to be learned perfectly by experience; but I will suggest some of them as they have appeared to myself, and as I have known them to be felt by others.

It is no small benefit to the pastor that he may thus come into God's house before he begins the responsible duties of the day to lay a foundation for them in the strong ground of the authorized service of the sanctuary: or again, that when those duties of the day are over he may bring them, as it were, to the altar of God, there to offer them to Him by crowning them with holy worship. He will thus grow into a habit of seeking and finding strength to begin the toil of the day, and repose after its wearing anxieties and excitements. The constant services of God's house have power, more than any private home devotions, to form a solid and devout habit of mind in the clergyman, guarding him from worldliness, and stirring up in him, day by day, the gift of God which is in him by the laying on of hands. They offer a constant and prevailing means of intercession for his flock, and the Church at large. While individual persons of his charge will need special prayer, in these he offers his general supplications for all: and in a town parish of great extent how much comfort may the hardest-working clergyman feel from thus bringing day by day before God in something more than his personal prayers, all those who are under his charge, but whom he tries in vain, from their very numbers, to know. Nor is it of small importance that in the midst of that isolation from his brethren which is almost the necessary consequence of diligent work in a

parish, these constant prayers give to a clergyman a deep sense of spiritual union with the rest of the Church, which goes far to counteract it. Lastly, a constant use of the daily services deepens the clergyman's knowledge and spiritual understanding of Holy Scripture, and of the principles of the Church in which he ministers to God and men: and thus puts the keystone to his daily studies as well as to his daily pastoral labours in the streets and lanes of his parish. The varied combination of Lesson and Psalm often opens out Divine truth in a marvellous manner; and by their repetition month after month, the Psalms, especially, are ingrained into the pastor's mind for use in sermons and private ministrations with a force that can hardly otherwise be gained: so that he is led to enter thoroughly into that devotional application of them which has caused the Psalms to be taken as the central pillar of a worship acceptable to God and good for the souls of men for nearly three thousand years. Thus, besides his own spiritual advantage, the pastor will be continually under training, as it may be said, by the services of the Church, to fit him for the effectual discharge of his duties.

Their spiritual value to the flock.

4. Moreover, as this constant official diligence in prayers is of advantage to the flock indirectly through the grace which it gains for their pastor, so will it always be found to be of practical benefit to the parish in a more direct manner. The very sound of the church bells morning and evening is a warning voice to remind men that religion should have a place in daily life. Very much of the work of the Church con-

sists of this persistent warning to men, "whether they will hear or whether they will forbear," that their souls and bodies are part of the kingdom of God in which they have duties to do, and in which they will find grace, if they seek it, whereby those duties may be done. The Church cannot relieve men of their individual responsibility, but day by day her warning voice goes forth to them, bidding each conscience to remember that there is a work of God as well as a work of man to be accomplished every day. And although, at first, there may be some who will sneeringly vent their vexation at such warnings, and say, "Your church bells are continually clanging," it will not be long before they learn to respect the summons, though unable or unwilling to attend the service⁶:

"And many a Christian heart o'er whom the strain
At matins or at evensong is falling,
Gives back within its own calm depths again
A holier echo—for love's voice is calling."

As, too, the persistent public devotion of the Church in the midst of the world is a warning to the parish, so I cannot but think that it is a channel by which the secular work of that parish is, so far as it is good, offered to God day by day, and His presence drawn down to sanctify the camp by its manifestation in the tabernacle.

5. As far as my experience of four parishes goes, and my observation of many others in both towns and villages, there will always be some few persons to form a congrega-

⁶ See some practical remarks on the use of a peal of bells for Daily and Sunday Services in the Appendix B.

tion. As many as possible of the clergyman's household will, at least, be there to use the daily prayers of the sanctuary instead of those breakfast-table devotions which have come to be an easy substitute for them⁷. To mention good George Herbert again, his biographer Isaac Walton says that not only his own family used constantly to accompany him to the Church prayers, but "he brought most of his parishioners and many gentlemen in the neighbourhood constantly to make part of his congregation twice a day: and some of the meaner sort of his parish did so love and reverence Mr. Herbert that they would let their plough rest when Mr. Herbert's saints' bell rung to prayers, that they might also offer their devotions to God with him; and then return back to their plough⁸." In these days, ploughs, hammers, and shuttles work too unceasingly for labourers and artisans to follow the example of the ploughmen of the 17th century, but there are many persons of quite as much leisure in our time as in George Herbert's who both can and will find time to attend. Professional men and others in London are constantly to be seen at the early daily service at Westminster Abbey, at the Temple Church, and at some parish churches: and

⁷ It is worthy of observation that all collections of family prayers which are not compiled by actual dissenters, derive their inspiration from the Prayer Book.

⁸ Herbert's *Life and Works*, vol. i. p. 56. At a much later period, the same thing is recorded of another parish. Whitfield was for a short time curate of Dummer in Hampshire during the absence of the rector, and he found among other illustrations of pastoral diligence, that the children were daily catechised, and that young and old daily attended public prayers in the morning before going to work, and in the evening on returning from it. This was in 1736.

there are aged and infirm people every where, both in town and country, to whom continual attendance is a habit which brings them comfort and grace⁹. I have known an official gentleman for many years whose constant custom it has been to take the morning prayers on his way to the railway station whence he travelled ten miles, from one north country town to another where his daily business was waiting for him. At the same service every day might be seen a lady about ninety years of age, who used to walk from her house, nearly a mile distant, with the most unfailing punctuality day after day to her pew in the gallery. The same regular attendance may often be observed in country villages: and I think many clergymen who have gained practical experience in this matter will corroborate the assertion that a punctual service will never fail in finding at the least two or three met together in the name of Christ to offer up to God their daily praises and prayers. Of the attendance of children I have spoken in the chapter on schools, and will only say here, that it has been found to produce very happy results both in some who have been early taken to their rest, and in others who have grown up in grace to maturer years.

One or two objections to daily service, which have not been met by the course of my pleading in its favour, may be considered before parting with the subject.

Some objections answered.

⁹ There is an old world proverb "After the longest day comes Evensong," a version of "Man goeth forth to his work and to his labour until the evening."

First, there is its length, and the time that is consequently occupied¹. At the utmost this need not exceed three-quarters of an hour, and that length will only be reached by a rather slow choral service, or very slow reading. If the time taken up is ordinarily within half an hour, it will be sufficient however for a reverent and intelligible rendering of the service, which very slow reading seldom is. But there is room for doubt, whether it was ever intended that a daily parochial service should consist of all the prayers that are used. For a short time after the compilation of the first English Prayer Book, the Morning Service began with the Lord's Prayer, and ended with the third collect; and the Evening Prayer maintained this limited form until 1662, as any old Prayer Book will show. The present rubric requires all after the third collect to be said when there is an anthem, but not otherwise; and the "prayers and thanksgivings upon several occasions" are what their name signifies, and what it signified more plainly when the word "occasional" meant only "as occasion may require," which was its meaning at the time the title in question was inserted. I cannot but think that the abbreviations thus indicated might be legitimately introduced with great advantage in many churches; and that they would enable clergymen to offer daily prayers to God there, who might otherwise

¹ This objection is often raised on serious grounds. Yet I have found in one or two villages, that an occasional five or ten minutes' exposition of one of the Lessons was very acceptable to the congregation in the evening; and at least one week-day evening "Lecture" is looked for in town churches.

feel that, single-handed, such a task was beyond their powers ².

It is also urged that domestic duties prevent the attendance of any but the unoccupied members of a family. But with a good will, much of this difficulty would pass away. As far as the clergy are concerned, it is their duty to offer the service to all, and to point out the principle laid down with respect to the attendance of the laity in the fifteenth Canon.

Lastly, I have heard some of the daily lessons made an objection to the daily services; and I confess to having an insurmountable objection to reading in public, and before young people, some of the lessons ordered by the calendar. There are those who defend the calendar as it stands, on the ground that all Scripture is God's Word, and that no harm can come from the reading of that which is so sacred. I confess that I can see no good which can arise from the public reading to a congregation, composed principally perhaps of young persons, of such lessons as *Bel and the Dragon* ³, or *Leviticus xviii.*, *Deut. xxii.*, *xxv.*, and a few other such chapters. Whatever good reason there might be originally for the public use of these Scriptures, reasons have sprung up in later times why we should hesitate to speak in such language in the hearing of young people even in church. In certain

² The subject may be found dealt with at greater length, by the present writer, in the "Ecclesiastic," vol. xx. p. 114.

³ It is a fact that a man was once sent into a fit of loud and uncontrollable laughter, although he was honestly preparing for holy orders, by hearing this lesson for the first time, in the chapel of a Theological College.

cases, Gen. ix. and xix., the final verses are carefully excluded from Sunday reading, as is also Deut. xxiii. from the daily lessons, and surely the careful pastor may adopt the same rule on his own authority in the daily service, and leave out some of those Old Testament chapters in which things are spoken of which it is not now the custom to mention except with the extremest reserve and modesty⁴.

I am not aware that there are any other objections which need to be mentioned, and will conclude my remarks on this subject by expressing a fervent hope that a habit, so calculated to give tone to a pastor's labours, and to sanctify them among his people, may grow more and more common among us, until it has become the practical rule, as well as the theoretical law of our Church, that Morning and Evening Prayer shall be said daily in parish churches throughout the land.

⁴ To understand the immense change in this matter since the Reformation, one must be acquainted with the Homilies. Such portions as the comment on the conduct of Noah and Lot, in the Homily on Gluttony and Drunkenness, could not possibly be preached in these days.

Application was once made to Bishop Blomfield, by a London clergyman who is now a bishop himself, for permission to substitute other chapters for these lessons. The Bishop of London could not officially grant that permission, of course; but, no doubt, most bishops would in reality approve of such substitution. It is not "squeamishness," but a consideration for the good of souls, which makes many clergymen of experience in the use of daily services feel the necessity for it, and act accordingly. I may add, that the omitted chapters may be balanced by taking into account those which are superseded on Sundays and Holydays by proper lessons. Thus, if February 11th be a Wednesday, and Leviticus the eighteenth is to be left unread, if the Evening first lesson is substituted, and the following chapters of the calendar taken in order, the numbers of the days and chapters will again come together correctly on Monday the 16th.

§. *Diligence in Study.*

It is a too generally received dictum among the clergy of this active period, that a pastor who does his duty thoroughly in church and parish can have little or no time for study; that other and higher duties press upon them, which demand that they should put away reading as soon as it is no longer necessary for the purpose of passing college or ordination examinations. Some even seem to think that study is a luxury, to which neither young curate nor middle-aged rector has a right, so long as there are souls starving around them for which they are held responsible. The consequence is, that we are fast training up a body of clergymen who are incompetent to be leaders of the laity in an age of highly developed intellect and widely-spread knowledge: men of the most superficial theological learning, who have scarcely gained a new idea from books since they put their college texts on the shelf. Hence we have so much dogmatizing, and so little demonstration, a characteristic of the clergy most haplessly unfitted for the age we live in. It is not sufficient for clergymen who have to teach a generation very open to scepticism till it is taught faith, that they should be strong in authorities gathered out of clerical newspapers, but very weak in those which require to be mined out from the foundation strata of history, and sound and solid theological writers. Superficiality of this kind is easily detected, and God's representative loses weight as a teacher with those who ought to sit listen-

ing at the feet of him whose "lips should keep knowledge."

It is a positive duty which every pastor owes to God, that he should keep himself fit by means of study, constant, diligent study, for the work which is set before him. Hours so employed are not lost time, even when he is surrounded in his parish and in his church, only by the poor; for a man really learned in the Scriptures—not a mere text-learner—will be able to give far more profitable spiritual instruction to them than one who draws upon the knowledge acquired in his undergraduate days, or upon fleeting publications, or upon sermons at so much a volume written for the clerical market. Shallow habits of reading, whether they are or are not accompanied by diligence in active work, must inevitably lessen the breadth and completeness of a clergyman's views. They strengthen the tendency there is among us to party feeling and cliqueism. Opinions are formed, not on a good firm ground of independent knowledge, but on the second-hand account which their favourite journal or review gives of those held by their favourite party leader, Dr. This, or Archdeacon That; who have the misfortune, perhaps, to be set forward as "leaders" against their will, only because there are numbers of young clergy who, if they are not "led," must flounder in a theological slough of despond. Very miserable is this cliqueism among the ranks of the clergy, and a great hindrance to the steady, irresistible, combined progress of the Church in the great pastoral work of the age. Great party divisions can hardly be expected to cease; but they

do not involve a loss of charity, or of general combination. It is cliqueism which really breaks up the bonds of charity; and few observant men will differ from me when I express a strong opinion that it is produced in our own day by a want of original knowledge in the clergy, arising from the superficiality and second-hand character of their reading.

Diligence in study, then, especially in a real, steady study of the Holy Scriptures, is necessary to the clergy, both with respect to their position as teachers sent by God to declare His truth and will, and also as a discipline and safeguard for themselves in an age of noisy controversy. By the neglect of it a pastor will become weak in his sermons, his bedside expositions, and his colloquial intercourse with his parishioners; and will possess an unbalanced mind always ready to be carried away by every wind of doctrine. Much even of his hardest parish labours will be in vain, perhaps, through this weakness: and instead of his parishioners acquiring a spiritual gain by his constant absence from *his books* that he may be present with *them*, they will suffer a positive loss by only receiving at their pastor's lips knowledge of the smallest value, when they ought to have received that which would make them truly wise, by giving them the truth about God, themselves, and the things of God's kingdom.

Let the pastor, therefore, look upon diligent reading as a duty which he owes to God, as the only means by which he can keep his intellectual faculties ever in such a condition that they may be worthily dedicated to His service. And let him pray with good Bishop Wilson, "Give me a

discerning spirit, a sound judgment, and an honest and religious heart, that in all my studies my first aim may be to set forth Thy glory by setting forth the salvation of men."

§. *Personal Holiness.*

The reader will have mistaken my intention very much, if he has thought that it was my purpose so to exalt the *official* practice of a pastor's duty as to leave out of sight the necessity of personal holiness. On the contrary, I believe that the warning words of the Apostle St. Paul ought to be endorsed on every official act of the pastor, "lest that by any means, when I have preached to others, I myself should be a castaway." In considering the relation between the pastor and God, I have necessarily confined myself principally to those particulars in which it differed from the relation between ordinary Christians and God; and as it has not fallen within the province of this work hitherto to enlarge on the necessity of Christian holiness in ordained Christians, so now it will only be my duty to point out in what manner the absence of a greater degree of holiness than that looked for in God's *Λαός* becomes sinful in those who are ordained, and set apart as God's *Κληρικός*.

The official relation established between God and the pastor is, in fact, so close that it cannot be said a clergyman can look on himself as at any time free to act with the same liberty that may be lawfully used by a layman. It is true that the Holy Ghost is given for the work of a

priest, and not for the purpose of personal sanctification : and that since, therefore, the Divine presence is vouchsafed for the priest's official acts, the person so endowed only stands in exceptionally close relation to God while engaged in those acts. But this is a dangerous argument : all the more dangerous, perhaps, because of the element of truth which it contains. The presence-chamber of a sovereign would not be knowingly and wilfully used by a loyal subject with the same freedom as an ordinary room, even in the absence from it of the sovereign's person : and any disloyal act, even at such a time, would seem doubly disloyal because it was done in a place which had so close an occasional relation to the person whom it dishonoured. As, therefore, ordinary Christians have been warned from the first that in defiling their bodies by sin, they defile those "lively stones" of which the temple of the Holy Ghost is built up, so, much more, must it be considered that he to whom it has been in addition definitely said, "Receive the Holy Ghost," is bound by the relation thus established between himself and the all-holy God to regard himself as obliged *ipso facto* to a reverend and holy life.

Keeping strictly, therefore, to the object of this chapter, it must still be concluded that personal holiness is part of the official duty of a pastor. Lustrations were necessary for those who ministered at the altar of the Temple which were not needed for ordinary worshippers there : and "keep thyself pure" was the exhortation of the Christian Apostle to his beloved son in the faith, the Christian bishop Timothy. And to His pastors, of all other men, is the

Good Shepherd in His immaculate holiness set forth as an example.

It must be a pastor's care to guard himself against doing his work in such a manner that it brings no benefit to his own soul : to use much scrutiny, much prayer for himself, much self-discipline with reference to the execution of his duties ; to be in continual anxiety, that while God's tool is doing His work in moulding the souls of men for heaven, it may be sanctified by the position which it holds in the Almighty hand ; that when its work as a tool is laid aside, its substance may still be of such value in the Master's sight, that it may be placed among His treasures beside the work which it has wrought.

CHAPTER III.

THE RELATION OF THE PASTOR TO HIS FLOCK.

THE principles which I have endeavoured to elucidate hitherto lead on to the conclusion that the foundation of all pastoral work is to be laid not on earth and in human relations, but within the veil, before the throne of God, where only an anchorage sure and stedfast can be found. If God is the worker on whom our work is to depend, let us secure His operation as the very first necessity. He will bless activity and diligence in all the various branches of pastoral work, but we must take care, above all things, not to rely on the activity and diligence of our own efforts until we have made sure of that presence of the infinitely mightier Master-worker whose grace alone can regenerate and build up a parish.

A practical recognition of this conclusion will lead us to look to the constant service of God, spoken of in the last chapter, by prayers and the Eucharistic *ἀνάμνησις* (the latter of which is reserved for future mention), as the real ground of a pastor's own operations in his parish. The active-minded and energetic clergyman is under great temptation to self-reliance; as if his labours in schools,

parochial institutions, visiting the poor, and every thing else of the kind which he very properly applies himself to with all his heart, were of high value in themselves irrespectively of their relation to the house of God and the altar. He needs to guard himself against such a temptation by often reminding himself that the spiritual value of all such work is to be measured by the closeness of its connexion with the presence of Christ, the Good Shepherd; and that His presence is as certain in the Christian's sanctuary, as the presence of the God of Israel was in the Shechinah over the mercy-seat. To sanctify the camp then by gaining that presence, to gain it by constant praise, prayer, and Eucharist, is not a work separate from pastoral work, and the relations of a pastor to his flock, for which a busy clergyman may reasonably plead that he has no time. It is the first and most important part of his labours as relating to his people, the very key-stone to all other portions of his system: and without it all those various parts will sooner or later collapse from inherent weakness. We dig and plough and toil in vain, except Heaven shall send rain upon the earth. We labour fruitlessly among streets and lanes and schools, except we send up the incense of prayer from the altar of God, to draw down the answer of His fructifying grace.

With these few words of preliminary safeguard we may now go on to consider the position of the minister of God as minister to God's people.

The fundamental principles on which the
 The principle of pastoral relations, relation between pastor and flock is founded, are to be traced to the general relation which

fallen and redeemed man bears to God. Men are placed on probation in a state of free will, having evil and good external to them, which they have the power to identify with themselves by the grace of God on the one hand, and the *φρόνημα σαρκός* on the other. But since the first Fall it has never been a part of God's Providence to leave men to their own personal and uninfluenced guidance in this state of trial: and since the mediatorial work of Christ has originated substantial "means" of grace, it has become, not less, but more, a part of that Providence that there should be agents or ministers of God to help, guide, and discipline them.

Superadded to this is the human institution of ^{and the paro-} the parochial system, upon the history of which ^{chial system.} it is not necessary to enlarge, but which may be broadly defined as an organization by which the souls comprised within a certain topographical limit are assigned to the special pastoral charge of one agent or minister of Christ. All pastoral functions centring in the bishop, and his diocese or *παροικία* being too extensive to permit the personal exercise of those functions to all under his charge, the lower portions of those functions are committed by him to those to whom he officially says, "Accept this cure of souls, my cure and thine:" and a certain defined limit is assigned as a parish within which those delegated functions are to be exercised by the deputy pastor or parish priest.

The human institution, then, the legal relation of a clergyman to his parishioners by which his right to exercise his office is confined to them alone, is closely connected with the spiritual

Beneficial
endowments
an accident
of pastoral
relations.

relation to the laity at large which is established by ordination: and the solemn act by which cure of souls is handed over to the ordained priest when he becomes a responsible pastor is such as to give the spiritual a decided preponderance over the human institution in the relation established. In the occupation of a benefice, living, or incumbency (as the terms are indifferently used), the clergyman's right to the "temporalities" or legal endowment, is but an accident of his position, and not (as too often regarded) the essential part of it. But the really essential part is, that a relation of responsibility is established on both sides, for which both will be accountable to God: a responsibility which may well make good men look upon their institution with feelings of prayerful awe, as it is said George Herbert did, and be full of anxiety that their conduct as "curates" of men's souls may be such as may, by the mercy of God, give them "boldness in the day of judgment."

This principle of responsibility remains equally in force whether the benefice with which it is connected provides the holder of it with less than a bare maintenance for himself, or whether it be one of 2000*l.* a year. But there is also another view of this responsibility, which, though a lower one, must not be passed over. Where the endowment of a living is such as to provide the pastor with ample means of sustenance, he is bound by the ordinary laws of honesty and honour which protect and govern social life to give a full equivalent for such provision in personal labour, and, if necessary, by the employment of assistants to do what is beyond the reach

But yet a
quid pro
quo.

of a single clergyman's power. Non-residence can never become so common as it was a few generations back, but great liberties are still taken by the clergy in absenting themselves from their parishes, and there is a kind of *non-effective residence* to be found not unfrequently, which is almost as contrary to the spirit of the relation between the pastor and his flock as non-residence itself. It seems to be thought by some of the richer clergy that the very wealth of their benefices is a reason why they should not be "working clergy." They are often to be found living so much away from home, or holding so little intercourse with their people, that they know next to nothing of the individual spiritual condition of any of the souls committed to their charge: and the whole practical work of their pastorate is done by one or more assistants. The result is, as far as the benefice is concerned, that after deducting the sum paid to these assistants, and subscriptions to local institutions, the holder of it deals with the remainder of his ecclesiastical income as if it proceeded from a private estate in land or in the funds, instead of regarding it as a stipend (paid by means of tithe or other endowment) for labour to be given in exchange, and for an actual responsibility undertaken. The minds of the laity revolt at this as a misapplication of church endowments; although, perhaps, the clergyman who thus acts is the last person in his parish to hear of what is said and felt on the subject. Nor is it to be wondered at that such a course should be objected to; for without looking at the spiritual effects produced, it must be regarded from a secular point of view as a breach of contract, and in any secular

profession it would ultimately lead to a forfeiture of the stipend.

Spiritual basis of pas- toral rela- tion.	These two grounds, then, the first, that a cure of souls has been solemnly committed to him by the bishop on behalf and in the name of the Chief Shepherd; and the second, that a
Temporal basis of the same.	contract ensues <i>ipso facto</i> between the beneficed clergyman and his parishioners, form the basis of the relation between a pastor and his flock: and the first by itself is of such a character that even if the second be absent the general obligation remains from the very nature of their relative position.

In the present day the situation of a clergyman placed in the position of a pastor acting under these two contracts, the spiritual and the temporal, is in some respects easier, and in some more difficult than it was formerly. It becomes very difficult in those cases where the population has increased to so disproportionate an extent, that the relation between pastor and flock becomes scarcely more than nominal. Many anxious thoughts will come into the mind of a conscientious clergyman, so situated, as to the real extent of his responsibilities towards the unknown hundreds, or perhaps thousands of his parish; and such thoughts should take effect on his life and practice by leading him to use his best endeavours to bring the relation between himself and his people into such a form as is in accordance with the theory on which it is founded. A large and well-endowed benefice may, perhaps, be so divided by his exertions, that it becomes transformed into parishes of a manageable extent, each

provided with a sufficient endowment; as was done by Dr. Hook at Leeds in the course of his many years' ministry there. Or if the benefice is a poor one, it is not unlikely that some of the wealthy proprietors within its bounds may be aroused to a sense of responsibility, and persuaded to provide additional clergymen. There are also societies in London, and local ones for most dioceses, whose assistance may be secured towards the same object. Every effort should be made to provide so many clergy in large and populous parishes, that there may be at least one to every thousand of the parishioners; and efforts of a like kind to provide church accommodation of sufficient extent, and within easy reach of the various portions of the parish. In the practical working of his parish he will also endeavour to economize labour by method and arrangement, for the purpose of making it as far effective as possible; for there is a great deal of bustling work in large parishes, and small ones too, of a very unproductive character, but which occupies the time and thoughts of clergymen to the effectual exclusion of other work of a much more real and practical nature.

Nor is the increase of population the only difficulty in the way of modern pastoral labours; for the progress of education and the development of intellect have laid men open to the knowledge of evil as well as good; and the town clergyman who really knows the subjects of his charge is almost sure to meet with much scepticism, more or less fully developed, against which it should be his anxious endeavour to oppose the force of Church

teaching and influences. On the other hand, the surface of general morality and religion has risen to a much higher level than in the last or preceding centuries, so that open profligacy and irreligion are discouraged by society at large as well as by the clergy, and public opinion runs, to no small distance, parallel with that of the Church of God.

But, whatever there may be in the condition of our parishes to facilitate the work of modern clergy, God has laid upon them a great responsibility through the character of the age in which they work; and every thoroughly efficient pastor must have his qualifications written in such words as "*Scientia magna, memoria major, judicium maximum, at industria infinita.*"

§. *The Clergyman's bearing in dealing with his people.*

In looking to the great example of the pastoral character, there will be found certain prominent features of general attractiveness which seem to indicate the pattern to be striven after by His servants in their dealings with those under their charge. These features are (1) Sympathy, (2) Approachableness, (3) Readiness to help, (4) Condescension to infirmities.

Sympathy. The expression or manifestation of sympathy depends very much on constitution, some persons being much more reserved than others; but its presence depends chiefly upon "heart" and love. Unless a clergyman has heart in his work he can never engage in it in such a manner as to be *en rapport* with his people, either in respect to their bodily or their spiritual troubles.

But the very first essential towards winning the love of a flock is to be well imbued with the spirit of love for souls in general, and for those committed to one's charge in particular. A hard, dry, business-like way of doing pastoral work may win the respect of the people for their pastor, as a man desirous of doing his duty at all cost or inconvenience to himself; but there must be some manifestation of that kind of sympathy which the Good Shepherd showed so plainly, if the further influence which may be gained by the addition of love to respect is to be attained. It has often been observed that the strongest men are the most gentle and tender in handling the wounded on a field of battle. Something of a strong tenderness there should be in every pastor when he goes forth to work among souls wounded by the wear and tear of the world, by affliction, or by sin; something of a sympathy which comes from real heart, and has much power over the person exercising it, but is yet so far under his control that he can command the manifestation of it, and use it wisely for the good of those who need it.

The clergyman ought also to be easily approachable by his flock, especially by the poor. Approach-
ableness. He will never win the latter if he exhibits unwillingness to be troubled about their affairs, or is always in hot haste to run off to something else when they wish to converse with him. It is true there will be much that is quite superfluous in their talk, and he will have to listen to many communications which are little connected with his work among them; but by

lending a willing ear, and bearing with much of this patiently, he will often be able to get at that which really does concern the pastoral relation in which he stands towards them, and which otherwise he would probably never reach. Reserve in religious matters will often break down before such an approachable spirit on the part of the pastor; but the hearts of the poor, at least, are almost sure to be shut up by an appearance of indifference or impatience in respect to their secular affairs. At the same time, it will be very necessary for the clergyman to protect himself from having valuable time frittered away by mere gossip that can lead to nothing; as also from giving the impression that his sympathy may be looked for in the secular concerns of those with whom he is holding pastoral intercourse, without regard to that which is the real object of his holding that intercourse¹.

Great readiness to go any where, or to do any thing, at any time, of a pastoral nature, is another quality that must assist in uniting parishioners and their pastor heart to heart. It should be clearly seen by his conduct that nothing is more important to the latter than those ministrations to the souls of the

¹ An easily accessible room at the parsonage, where the clergyman may see any of his parishioners freely, is very useful. One such has come under my notice in a town rectory, which was to be reached by an outer and inner door of its own communicating directly with the public road. A bell at this door sounded in the room itself, and by an arrangement of wires the clergyman could give admission to the visitor without the intervention of a servant. If the outer door was closed, it was known that the rector was not in his study.

former with which he is entrusted. There should be no delay in the baptism of a dying child, or in attendance upon a sick person requesting his visit; no want of punctuality at funerals or other occasional services; but that spirit of readiness which seems to say, "See, I am willing, God helping me, to do my duty towards you; let me entreat you in Christ's name to do your duty towards Him."

Let him also carefully avoid all appearance of harshness towards infirmities of body or mind. With sin, indeed, "*Melius est cum severitate diligere*," in the words of St. Augustine, "*quam cum lenitate decipere*;" but towards poverty, the weaknesses of old age or of understanding, towards want of resolution and perseverance, and all bodily failings, great tenderness should be shown, and a loving patience in bearing with them. Irritability on the part of the clergyman is likely to raise a barrier between him and those to whom it is shown, which it will perhaps be impossible to break down again.

The cultivation of such a spirit in himself on the part of the pastor will go far towards winning for him the kindest feelings on the part of the flock. Time and long acquaintance will probably mature these feelings into that deep-rooted, affectionate veneration so often observable in our old-fashioned English parishes, where the rector of twenty or thirty years' standing is looked up to as a father by all his people during his lifetime, and mourned like one at his death. In Law's "*Serious Call to the Unconverted*," there is a picture of such

Condescension to infirmities.

a clergyman too valuable not to be inserted in these pages, although perhaps it may be well known to my readers.

Law's picture of a holy pastor. "Ouranious is a holy priest, full of the spirit of the Gospel, watching, labouring, and praying for a poor country village. Every soul in it is as dear to him as himself: and he loves them all as he loves himself; because he prays for them all, as often as he prays for himself. . . . When Ouranious first entered into holy orders, he had a haughtiness in his temper, a great contempt and disregard for all foolish and unreasonable people; but he has prayed away this spirit, and has now the greatest tenderness for the most obstinate sinners; because he is always hoping that God will sooner or later hear those prayers that he makes for their repentance. The rudeness, ill-nature, or perverse behaviour of any of his flock, used at first to betray him into impatience; but now it raises no other passion in him, than a desire of being upon his knees in prayer to God for them. Thus have his prayers for others altered and amended the state of his own heart. It would strangely delight you to see with what spirit he converses, with what tenderness he reproves, with what affection he exhorts, and with what vigour he preaches; and it is all owing to this, because he reproves, exhorts, and preaches to those for whom he first prays to God. . . . At his first coming to his little village, it was as disagreeable to him as a prison, and every day seemed too tedious to be endured in so retired a place. He thought his parish was too full of poor and mean

people, that were none of them fit for the conversation of a gentleman. This put him upon a close application to his studies. He kept much at home, writ notes on Homer and Plautus, and sometimes thought it hard to be called to pray by any poor body, when he was just in the midst of one of Homer's battles. But now his days are so far from being tedious, or his parish too great a retirement, that he only wants more time to do that variety of good which his soul thirsts after. The solitude of his little parish is become a matter of great comfort to him, because he hopes that God has placed him and his flock there to make it their way to heaven. He can now not only converse with, but gladly attend and wait upon the poorest kind of people. He is now daily watching over the weak and infirm, humbling himself to perverse, rude, ignorant people, wherever he can find them; and is so far from desiring to be considered as a gentleman, that he desires to be used as the servant of all; and in the spirit of his Lord and Master girds himself, and is glad to kneel down and wash any of their feet²."

Such a picture might require some modification to adapt it perfectly to the age in which we now are, but whether the pastor be placed among the aboriginal labourers of a country village, or in the high-pressure intellectual atmosphere of a new manufacturing district, there is much of the spirit here pourtrayed which he may take home to himself with advantage. And it is certain that he may ever set before himself, for adaptation to his own

² Call to the Unconverted, p. 388. 16th Edition.

position, the holy pattern of Him who is the Saviour both of town and country, and the Shepherd of intellectual and ignorant alike.

§. *Social intercourse between Pastor and flock.*

It seldom happens that a clergyman is so situated in his charge that he is brought into contact only with the poor. In country towns and large villages, and in the parishes of great cities, there will be among his parishioners some of equal social standing with himself with whom he will have to hold intercourse of a social as well as a pastoral character. It then becomes an important question, how far such intercourse may be carried without damage to his work, and what are the limits which his position necessarily places to it.

As a principle which may help much to a proper judgment on this subject, it may be set down that it is an undoubted and unmixed good for the world to have the Church in the midst of it, and by consequence the clergy; but that on the other hand, it is not an unmixed good for the Church itself, or for the clergy. It is good for the world that it should have the clergy in the midst of it as a reminder of the world unseen with which the Church is concerned: but there is danger to the clergy that they may in a greater or less degree forsake their primary vocation, and become "of" the world, as well as "in" it.

The Church
leavens the
world;

but may
grow worldly
by its inter-
course with
the world.

The influence of the old classical paganism among people of all classes was kept up, in a large degree, by the

intimate admixture of religion with all the affairs of life, and with all the places in which those affairs were transacted. Sculpture and painting were seldom dissociated from religious ideas; and poetry recognized them as one of its chief themes. All public and political acts were inaugurated and ratified by sacrifices: and the Penates of the household were a token that men believed their religion, and were not ashamed of it. Their religion was false, but they acted towards it as if it had been true, with the instinct of true men. They carried out towards a wrong object the very principle laid down for the Jews, "These words which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up³."

The revival, or rather the Christian extension and expression of such a national and social recognition of religion, is much to be desired among ourselves; and there are indeed many signs that there is likely to be such a revival. Of course the clergy can do much towards promoting it; and even when they do nothing with this direct object, the social necessities of their position must have that end, if they themselves are faithful to the spiritual necessities of their position. The very presence of the clergy, (if they are present in a decorous dress, and without the yielding up of those minor points of conduct and carriage by

The presence of the clergy a restraint on licence.

³ Deut. vi. 6, 7.

which their profession and office is distinguished,) is often a step, by itself, towards a recognition of the presence of their Master. It may throw an air of healthy restraint over lawful festivities and amusements which may be insensible to those who are partaking of them, but the absence of which would be very plainly perceptible to observant persons. A cheerful acquiescence in what is going on may be shown on many such occasions by the clergyman's presence, which need by no means extend to actual participation. There is no need for the clergyman to have bat in hand on every cricket-field in his neighbourhood for the purpose of showing that the Church does not disapprove of manly sports: nor, on the other hand, need he necessarily absent himself from a ball, as if dancing were beyond the pale of his quiet sanction, as well as being an amusement which it is inexpedient for himself to join in. Let him not shrink from being present on such occasions when they come in his way without seeking; but let him take care that they do not alienate him from his direct duties, or drag down his character to a lower level than it ought to maintain. The genial acquiescence of which I have spoken ought never to obscure the reality of the clergyman's office, either in his own mind or that of others. He should never be so engaged in any society that either he or the society in which he moves feel that there is an inconsistency in his appearance at God's altar on the following Sunday, or his presence in the pulpit as their teacher. A promiscuous or frequent attendance of clergymen at balls or other festivities of which amusement is the only object, must be,

of course, very undesirable. In his own parish, or on special occasions, it may be, on the other hand, very desirable. It may be expedient to remind society that it is Christian, even in the midst of social joys⁴; and in the gayest scene, as elsewhere, the presence of the servant of God as such may be a strong rebuke to an excessive spirit of worldliness, as it may be a visible memorial of a Master of all whose eye is never absent.

The greatest safeguard to the clergyman himself, when he is mixing with the world in society, will be a keen sense of the inalienable character of his office; and a religious determination that if in any sense he "become all things to all men," it is only that he "may win some" as the minister of Christ. I need hardly say that a severe criticism of his motives, from time to time, as well as self-examination in respect to his conduct in society, and the effect which it is producing upon his mind and his work, is really necessary. If it is the duty of the clergyman occasionally to mingle with society in its hours of hilarity for the sake of leavening it by his presence, it may become a far higher duty for him to absent himself, lest he should in any way become incapacitated for the proper and conscientious carrying out of his mission as a pastor over the flock of Christ.

Protection
against
worldliness.

In using balls and cricket-matches as illustrations, I

⁴ If the clergy had exercised a more careful oversight in respect to these matters, it is probable that English society might have escaped the introduction of some modern and very unseemly dances. A Hindostanee gentleman not long ago expressed his astonishment that English fathers and mothers allowed all their daughters to dance like "nautch-girls."

have, by implication, marked out what appear to me to be the utmost limits to which a clergyman will find it proper to go in mixing himself up with the in-door or out-of-door amusements of society, and I will only add, further, that there must be much discretion used even in moving within those limits⁵. Concerts and dinner parties may furnish him with harmless relaxation, and yet if he is known as a constant frequenter of the one, or has the reputation of never declining an invitation to the other, he is sure to lower the spirituality of his position, and the man of God will be partly thrown into the background, out of sight, by the conspicuousness of the man of the world.

In all that I have said on this subject, the relation of the pastor and *his parishioners* has been in my eye. Some may think that a more lax practice is allowable to the clergy when not among their parishioners; and, accordingly, it is not uncommon to find the clergyman when away from home putting off the external marks of his office and using a much greater freedom in society than he allows himself at home. A man must have great confidence in his powers of self-discipline to venture on such dangerous ground; and can have little other excuse than the mere desire of relaxation from a stricter life for doing so. I have only mentioned the subject that I may suggest a doubt whether a clergyman can really adopt such a

⁵ Of races and theatres I know absolutely nothing by personal observation. I do not see that a clergyman can ever be called to either by his duties as a member of society; and I should not suppose that any good would result from his presence as a clergyman, at either a theatre or a race-course.

course without getting into a groove when away from home, from the bias of which he will find it very difficult to free himself on his return to its duties.

The principal object of the pastor's social intercourse with the upper classes of his parishioners is, that he may thereby secure a deeper hold upon their kindly feelings for direct pastoral purposes. As he does all he can to secure the confidence and affection of the poor, so he ought to use his best endeavours to the same end with the other classes of his parishioners. One feels that a great mistake has been made by many clergymen in applying all their tact, and a disproportionate share of their labour towards gaining the ignorant and the poor, to the alienation (by neglect) of those engaged in trade or professions, or occupying independent positions. These latter classes may have a distant respect for the rector who holds no social intercourse with them; but they will have none of that friendliness, and almost affection, which it is so desirable there should be. Too often this alienation has arisen from pride, either pride of birth and social position, or pride of poverty. In the first case, the clergyman and his wife may feel that, but for the office of the former, he would never be called on to associate with those of the classes in question who may be among his parishioners. In the second case, they may feel that as the professional income of the clergyman is so small compared with his position, and with that of other professions, it is very unpleasant to go into society. In both cases the real object for which the clergyman is

Object of
social inter-
course with
parishioners.

Alienation
of clergy
from middle
classes.

in the parish at all ought to be considered as the primary consideration. If the younger son of a peer is too proud to hold intercourse with such of his parishioners as are able with propriety to entertain their clergyman, he is too proud to be fit for his position. All his condescension to the poor will not make amends for his alienation of those who are not poor; and though he may give a *quietus* to his conscience by means of it, he cannot thus absolve himself from the responsibility he has undertaken of caring for all classes. But a clergyman of high social rank may find it easier to persuade himself of such a truth than to persuade his wife.

With respect to the pride which I have spoken of as actuating poor clergymen and their families in holding aloof from social intercourse with parishioners, it may be answered in one word, that good taste and refinement of mind weigh infinitely heavier in all society than wealth; and that the poor vicar, or the poor vicar's wife, will generally be able to hold their own, (by means of such qualities,) in any house, however wealthy, to which duty may require them to go. It is almost superfluous to add that the remarks already made, as to the responsibility resting upon the pastor with reference to all classes of his flock, are as applicable in this case as in the former.

Some general remarks on poverty of clergy.

The poverty which many clergymen have to endure in the present day is, indeed, a trial of no light kind; and it is not probable that it will be lightened in our generation, as the efforts to provide for the spiritual care of the people are

likely to precede any zealous effort to provide an adequate maintenance for the clergy to whom it is entrusted. It was not without reason that St. Paul wrote to Timothy, "Let no man despise thy youth;" and probably the same practical mind, if it had been at work in the ages when Christianity became wealthy and honoured, as it now is, but when many of the clergy were excluded from participation in its wealth and honour⁶, might have seen fit to leave another injunction on record, "Let no man despise thy poverty." No doubt wealth, as well as rank and age, carries great influence with it, especially among the commercial classes; and each of these carries it in the estimate which those classes form of the clergy as well as of other persons. It is right that this should be so. Age presupposes experience, rank presupposes honour, and wealth presupposes responsibility, and, to some extent, worth. The stronger the tendency to such influences on the part of a clergyman's parishioners, the greater the disadvantage to him, *at first*, if he possesses neither wealth, rank, nor age. Young men, unknown men, and poor men have to earn, and must do their best to earn, that respect which is accorded gratuitously to their elders or their richer brethren. Hence the maxim of St. Paul may be taken in two ways, as also the maxim which I have ventured to found upon it. It is true that

⁶ It is trying to have to labour for years, in town and country, on an average income of less than 100*l.* a year; one's wife being, perhaps, able to raise it 25*l.* more by hard work as a governess. I have known vicars of parishes in obscure districts, of which the public never hears, equally cramped by poverty, and now and then, even in towns.

no Christian flock *ought* to despise the youth or poverty of their pastor, *a priori*, before they have found reason to despise them. But it is equally true that he should be very careful indeed to give no man cause to despise them, *a posteriori*, from the results which they bring about, either now or hereafter.

If, therefore, the clergyman of a parish is poor, do not let his poverty keep him aloof from his parishioners; but let it be borne with such dignity and self-respect that he can go among them without any appearance of desire to disguise his condition, or to make it appear otherwise than the poverty of a man of sense, refinement, and conscience. It is not really either age or wealth which give influence to their possessors, but the qualities by which age and wealth are supposed to be accompanied. If those qualities are aimed at by the pastor, men will despise neither his youth, nor his poverty; and he himself will be able to feel that his moral and religious influence, at least, may stand quite independent of such accessories, so long as he takes a conscientious view of the relation between himself and his parishioners, and conscientiously acts up to it in respect to their social intercourse with each other.

§. *Impartiality in pastoral work.*

The occasion I have had to speak of the pastor's responsibilities to all classes alike of his parishioners, leads me on to a few further remarks on the same subject, connected, not with social intercourse, but with an unevenness and disproportion in work, with respect to

both our acts, and the persons with whom we have to deal.

Clergymen, with a variety of work before them, such as is to be found in no other profession, must always be peculiarly open to the temptation of overvaluing some parts of that work, perhaps that in which they find themselves most successful, to the depreciation of some other portion, that in which they, perhaps, meet with little apparent success. It is quite true, that if any clergyman finds himself possessed of a special aptness for any particular branch of his work, he ought to cultivate that faculty with care and diligence. It may be that he is a better preacher than school manager, or successful at domiciliary visits, when he can do but little, beyond what he is compelled to do, in his pulpit or school-room. The danger is, that in the interest which he will thus feel towards what he does well, he may give too little time and pains to that which he does but poorly. Suppose, e. g. he is so much in his schools that he has no time or energy for visiting; or so constantly visiting, and bustling about his parish, that he neglects study; or so engrossed with the ritual part of his services that his sermons become the subject of hebdomadal impatience to his parishioners; or that preaching is made so entirely the one end of his ministry, that most other things are allowed to float or drift on as they may. Where there is any such want of proportion in the exertion of a clergyman's powers, it is manifest that the want of justice to his parishioners in

Temptation
to partiality, in
work.

one particular is not compensated for by his over-payment in another. Such mistakes may arise from mere want of consideration as to the effect of private tastes and inclinations upon the fulfilment of official duties. It becomes a more serious matter still, if they arise from a direct preference for those duties which are popular and observable, as Sunday services, to the neglect of others not less important, but which are less open to observation and criticism.

Partiality
for persons
and classes. The same temptation arises in the path
of the clergyman with regard to the persons
under his charge. There is a great difference
in the facility with which some classes of them may be
“got at” and influenced, as compared with others; and
it not unfrequently happens that the clergyman forms,
or allows to grow, a sort of clique, of which he is the
centre, and these persons, (very good, probably, as well
as very manageable,) the radiating substance. He calls
upon them very frequently, looks to them exclusively
for help in Church work, considers them, and treats them
as the very élite of his flock. Perhaps towards most
others in it he feels almost helpless and hopeless, and
allows this feeling to go on growing until he gradually
settles down into being the pastor of a congregation
instead of the pastor of the parish. In such a case the
Church becomes almost avowedly the Church of a sect,
and the pernicious notion goes on also growing, outside
of the clergyman’s *clique*, that such outsiders have no
spiritual concern with him, nor he with them. Thus
there comes into play a sort of “pew system,” in the

pastor's work of spiritual oversight, in which the perpetual missionary duties of the Church of England in her modern parishes have no place or representative.

The most likely form of such a danger, as experience shows, is that which has led to the *Men* should be gained. too common idea that a clergyman is principally concerned with the charge of women and children. By excess of display, in respect to his influence over the children of his school, or by too prominent and exclusive an attention to the feminine part of his flock, the clergyman may seem to be giving ground for this notion; seeming to treat his work as if it was complete, because he has done something towards instructing the one, and gaining influence with the other. It should, therefore, be recognized as a first principle of parochial action, that men are by the laws of Providence the leaders of the society in which they live; and that if they are not gained, very little real work has been done. The susceptible mind of the weaker sex is naturally open to personal influence, but let it be also remembered that the personal influence of the clergyman is not the power of religion. As a rule, the substantial tone of a family, whatever appearances may be, will follow the tone of its head. At least, if he is religious, the wife and children will mostly be found so; and good habits that have their origin in him will not be long in finding their way to the members of the family, of which he is the "house-band" and the father. There is, therefore, the strongest reason why the pastor should guard himself against attaching too much importance to any seem-

ing influence that he may possess with the feminine portion of a family; and why he should apportion his endeavours and labours in respect to persons generally, according to that providential arrangement by which "the head of the woman is the man."

Probably it is impossible, such is the weakness of human nature, but that an earnest "Following" to be shunned. clergyman should have a "following." It will often, especially in large cities, be this "following," by which the respect and affection which many have justly learned to feel for him will show itself. But it will be healthy for him, and for those who are thus attached to him, to show a ruthless determination in not recognizing such a following, either to others, or in his own mind. In theory, he is in charge of the souls in his own parish, and in that only; in theory he is in charge of the souls of all in that parish. The nearer he can bring his practice into analogy with this theory, the more faithfully will the pastor be representing, in his own person and work, the Catholic, orderly, and comprehensive character of pastoral labours as they are recognized by the Church of England.

§. *Importance of Towns.*

Although the subject is almost too general an one for a place in a book which professes to deal with pastoral work in detail, it seems not altogether inappropriate to urge here a more thorough appreciation, on the part of the clergy at large, of the importance of viewing the Church of England as the Church of the whole

people of the land, and as equally essential to the progress and even maintenance of religion whether in town or country. There has always been a preference for country parishes among the clergy: and of books that have been written on the subject of pastoral work, I know hardly any which at all deal with it, as if England was a land of manufacturing and commercial towns as well as of agricultural villages. Let English clergymen avoid the seductions of the charming sophism that "God made the country, but man made the town." Under the influence of love for country life they went a long way, in past generations, towards losing the hold of the Church of which they are ministers on the populations of our large towns. And yet one great city, thoroughly gained for the Church, would have more influence on the revival of Church of England principles, and of practical religion, than the largest county of mere agricultural parishes. It is in the cities and towns that the intellectual powers are being developed among the classes who do the head-work of the country. It is there that the great social questions of the day are being tried out; there that the secular part of education is being pushed to its utmost limits. This is especially the case in the north of England; which, in many parts, is a kind of Anglicized America in its feelings, institutions, and habits; the principal difference, and a most important one, being, that there is still a strong underlying force of national tradition which gives a stability to the northern counties of England, derived from the consciousness of a past, such as America in its unmitigated newness, cannot yet possess.

If it should be the lot of a clergyman to be cast in any town parish where the characteristics here hinted at are conspicuous, let him look on it as a ministerial privilege; let him consider that he has been placed in a position where all his learning, energy, zeal, piety, and tact, will be required. He has been placed in the vanguard of the army which is fighting the Lord's battle against immorality and intellectual sin; and has had put into his hands the most hopeful material that can be found for building up a "Church of the future," such as will be a true development, for a busy age, of the ever fresh and young Church which has been the guide of so many generations. Our towns and cities are fields of labour in which Christ's pastors are sure to win great progress for His Church and glory for His Name, if they are but true to their office, and to the principles of the Church in which they minister.

§. *Systematic Habits.*

Whether in a town parish where the houses are almost heaped together, or in a country village and its adjacent farmsteads, the pastor will find that his work among his parishioners is made much more productive by a systematic economy of his powers.

Some persons have a fear of system in religious matters of any kind, others have a kind of contempt for it. Those who fear it do so from a dread that it must be accompanied by, or that it must lead on to, formality: while those who despise system, despise it from a misapprehension of the silent and concentrated nature of its results. Work done on a systematic plan occupies less space and

makes less show than diffuse and bustling labours ; but it will suffer great injustice if it is judged by a superficial glance.

One who is in real earnest will be in little danger of becoming merely formal. System is to parish work what the forms of devotion are to prayer. A high sense of responsibility to God will be the true safeguard in either case, and a thoroughly efficient one. There need be no fear of formality arising from exactness and system : the danger of it will come from other sources.

As to the amount of work relatively accomplished by a loose and a systematic course of action, it seems almost unnecessary to say a word in such days as these, except for the peculiar reasons that I have referred to above. As in other callings, so it will be with that of the clergyman ; the systematic man will accomplish in two hours as much work as one of unsystematic habits will do in the greater part of a day. The one goes on the plan of "knowing what he has to do, and doing it ;" the other, starting with indefinite notions as to the nature and extent of his work, is sure to have still more indefinite ideas as to the mode of doing it. The one is able to watch his own progress in the mass or in the detail of his labour : to see when it is time to leave it off, when it has been carried as far as it need or can go, and when continued labour is still required : the other is like a man digging up a field here and there as the impulse takes him, who may finish his task in time, but who will expend far more time and labour over it than he need have done had he dug on in an orderly manner, spit after spit, from one end of the

field to the other. The systematic man knows pretty well, too, the extent and limits of his powers, mental and physical, of his official authority, and of his responsibilities; while the unsystematic is ever a slave to the unknown and the infinite. The one can persevere; the other is continually breaking down. The one often succeeds; the other almost always fails.

Without descending to much detail, which is not the object of this chapter, I will take two illustrations of the value of system in the relations between a pastor and his flock; the one connected with domiciliary visiting, the other with his mode of teaching.

1. A clergyman may habitually spend a large part of his time in visiting his flock, and yet be producing very little effect by his visits through the want of some definite purpose and course of action. If the true view of ordinary pastoral visiting culminated in a little friendly semi-religious gossip, of course little more system in mental or bodily action need be used than is enough to carry the pastor from house to house, to take so many in turn, and get through so many week by week. But if the clergyman ought to be something more than a kind Christian friend, and if he is to *leave his mark as a pastor* in the houses where he makes official visits, he will find it profitable to consider in each case why he is visiting, and in each visit what can be done towards effecting the object in view. Thus he may seek out a purpose for nearly the whole of his domiciliary visiting, and steadily work his way towards its attainment.

2. A large majority of our people are marvellously de-

ficient as to their knowledge of the fundamental principles of Christianity. This fact comes out in strong colours sometimes, when conversation in society happens to turn towards any current controversy, such as the authority of the Holy Bible or the observance of Sunday. I have known a lady of much piety, and some education, express great astonishment when told that she was wrong in supposing the Bible Society possessed the original MSS. of the New Testament: and among the lower classes ignorance of a far more grave character in proportion to their station of life is to be found⁷. It is to be feared that a vague way of preaching has had much to do with this ignorance among all classes. Catechizing is the true remedy of the Church's own appointment; but it is manifest that a systematic mode of teaching, which is based on similar principles, is far more likely to overcome the evil than an unmethodical habit in which truths are loosely hung together, and hardly any advantage taken of the system actually put into our hands in the Kalendar of lessons, the varying Sunday services, and the seasons of the Christian year. But of this I have spoken more at length in the following chapter, and will therefore say no more here.

A careful reflection on the subject of these two illustrations will probably lead the reader to more valuable conclusions than I have set before him; but I feel no doubt

⁷ The returns of gaol chaplains are a valuable record of the state of religious knowledge among the neglected classes. In some months' experience of a prison which accidentally came upon me through the illness and death of a relative, I found many who knew not even the name of their Redeemer; few who could say the Creed and the Lord's Prayer perfectly.

that they will be in favour of a systematic habit of pastoral labour, such as that I have advocated ; and that the practical value of such a system must unfold itself more and more to those who adopt it.

§. *Over-work.*

The routine of official prayer, study, social amenities, and parochial labour, to which I have directed attention in the preceding chapters, are but a part of the duties that fall to the lot of the diligent pastor, and yet they point to a great amount of work, such as may easily prove exhausting if undertaken with indiscreet zeal. It is, therefore, a duty on the part of a hard-working clergyman to take care not to over-work himself to such an extent that he is obliged to intermit his labours at a time, perhaps, when they are most required ; or cease from them altogether through loss of health at a period of life when the mature growth of his judgment and the extent of his experience would have made him more than ever useful. There is something hollow in that activity which is excessive for a year or two, and then drives a clergyman away from his flock for months to the Continent or to idleness. The pastor should be *generous* in the expenditure of his health and strength, because his flock may well require such generosity at his hands. He has no right to be *prodigal* with them, because they are the gifts of God, for use, and not for abuse even in His service.

CHAPTER IV.

THE MINISTRY OF GOD'S WORD.

VERY different ideas have been expressed by various parties in the Church as to the value of preaching. “We would not be thought,” says a writer in the Eighty-ninth Tract for the Times, “entirely to depreciate preaching as a means of doing good. It may be necessary in a weak and languishing state; but it is an instrument which Scripture, to say the least, has never recommended.” Such was the tone of the party represented by these Tracts.

Extreme
opinions
about
preaching.

On the other hand, the tone of the opposite, or evangelical party, was such as to represent preaching as the highest part of the Christian system, or as the centre from and to which every other part of the system points. “All our diversity of means and machinery must subserve, and their energy depend upon, a faithful exercise of the preaching commission. All the work done, or to be done, must be connected with the ‘foolishness of preaching’ as God’s chosen and chief ordinance¹.”

¹ Bridges’ Christian Ministry, p. 191.

As usual, we may look for the truth between these two extremes: and it is instructive to find that those who depreciated preaching made more of it in their practice than they did in their theory; while those who exalted it to the chief place in the Christian system, practically recognized the value of the grace given by sacraments. Preaching is, if not absolutely necessary, yet highly expedient for all classes of English people. The uneducated would know hardly any thing of their religion, and very little indeed of their Bibles, but for the sermons which they hear². The educated gain information as to their religion and their Bibles by means of it from one who makes both his professional study, and who therefore possesses more knowledge of his subject than one in a thousand of his hearers is likely to have acquired independently of the sermons listened to Sunday after Sunday from childhood.

But there is a higher reason still why preaching should be used. The preacher comes in the name of God, and with the grace of God. It is the duty of his people to listen to him, because he is an ambassador from One to whom all owe allegiance. And faith in the promises of Christ will lead us to anticipate some other benefit from his message than that advantage which may always be expected from listening to a man who is an expert in his own particular line.

² Fenelon remarks, in his *Dialogues on Eloquence*, that "there are always three-fourths of an ordinary congregation who do not know those first principles of religion, in which the preacher supposes every one to be fully instructed."

There is, therefore, a foundation of sound and religious common sense in the acknowledged demand of our people for sermons. The demand for sermons a sound one. Instead of complaining of, or checking it, the clergy should endeavour to meet it in such a manner as to make the foolishness of preaching a real means of drawing men nearer to God. And surely that is an honourable part of the pastor's duty, which exclusively won for the great Archbishop of Constantinople his distinctive surname of Chrysostom.

§. *The place of Preaching in the Church system.*

In the Scriptural and the Prayer Book sense of the word, to preach has a far higher meaning than that commonly assigned to it. The ordinary idea of preaching is, that it consists solely in the composition, and the delivery (from or without manuscript) of an essay or exhortation which owes its force to the preacher's natural gifts of intellect, spiritualized, perhaps, by personal piety³. The idea of a special commission, as an element in the effectiveness of preaching, is but rarely entertained. Even those who maintain that such a commission is necessary for the administration of the sacraments, will concede the point that any well-educated and pious man may deliver a discourse such as will constitute him a true preacher of the Word of God.

³ The latter condition is not always required in favourite preachers by the popular mind.

Church of
England
theory of
preaching.

Adopting the rule which I laid down for myself and my readers in the first page of this volume, let us go in search of the Church of

England idea upon the subject; and we shall find a statement in the twenty-third Article of Religion, that "it is not lawful for any man to take upon him the office of public preaching, or ministering the sacraments in the congregation, before he be lawfully called and sent to execute the same." And the forty-ninth Canon enjoins that "no person whatsoever, not examined and approved by the bishop of the diocese, or not licensed, as is aforesaid, for a sufficient or convenient preacher, shall take upon him to expound in his own cure, or elsewhere, any Scripture or matter of doctrine." Some bishops give this licence to preach in formal terms; others consider it to be included in the commission given to a clergyman by Ordination; but no one can doubt that great importance is intended to be attached to the ordinance of preaching; and that authority to preach is considered essential, not only as a question of civil or ecclesiastical order, but also, and far more, as one of spiritual efficacy. This may be seen from a summary of the terms in which preaching is spoken of in those formularies, by which every clergyman is legally bound, and to which he ought loyally to bow.

Words of
Ordination.

1. In the words of Ordination, immediately after the solemn commission usually called "The Power of the Keys," come the words, "And be thou a *faithful dispenser of the Word of God*, and of His holy Sacraments;" and after this general

commission the more particular one, "Take thou *authority to preach the Word of God*, and to minister the holy Sacraments in the congregation where thou shalt be lawfully appointed thereunto."

2. The twenty-sixth Article of Religion refers to preaching in similar terms, declaring that the "ministration of the Word," as well as of the Sacraments, is in the name of Christ, so that "we may use the ministry" of even "evil" men, "both in hearing the Word of God, and in receiving of the Sacraments." That preaching is really meant by such solemn words is shown by the nineteenth Article, which declares that "the Visible Church of Christ is a congregation of faithful men, in the which *the pure Word of God is preached*, and the Sacraments be duly administered," &c.

Articles of
Religion.

3. The twenty-third Article, which forbids laymen to preach, I have already quoted; but its force is strengthened (considering the spirit of the times when the Articles were compiled) by the thirty-seventh, which declares, among other things, that "we give not" even "*to our princes the ministering either of God's Word, or of the Sacraments*," &c.

All these passages show that the Church of England idea of preaching is, that it is a work for which the qualification of holy orders is required, and that one who has not received those holy orders is no more competent to be a "dispenser of the Word of God" than to be a "dispenser of His holy Sacraments⁴."

⁴ It seems to me, after much doubt and consideration, that the Re-

I have been particular in pointing this out clearly, not with the view of passing any judgment upon the teaching of Dissenters, but to show in what position the Church of England considers her clergy to be with reference to the ordinance of preaching as it forms part of her system. Any view of that ordinance which places it in the light of a mere effort of literary ability or eloquence under the influence of personal piety, is plainly much below the view in which it is placed by the formularies of the Church. They plainly contemplate the preacher's office as dependent on the grace given by God the Holy Ghost through ordination, as well as on the learning, literary ability, and eloquence with which every clergyman is supposed to be provided by study and practice. In a tone consistent with such a theory is the beautiful Litany clause, so familiar to the ears of all Englishmen, "That it may please Thee to illuminate all bishops, priests, and deacons, with true knowledge and understanding of Thy Word; and that both by their preaching and living they may set it forth, and show it accordingly." Such too are the words of one of the Ember prayers, when the Church beseeches God to "replenish" her ministers "with the truth of His doctrine;" and of the less familiar words

formers certainly meant preaching by the expression, "the ministry of the Word of God." It may be well, however, to add Hooker's caution on the subject: "If we allege what the Scriptures themselves do usually speak for the saving force of the Word of God, *not with restraint to any one certain kind of delivery, but howsoever the same shall chance to be made known*, yet by one trick or other they always restrain it unto sermons." He also gives examples of the application of the word, "preaching God's Word," in other senses than by sermons, in V. xxi. 4.

used after the ordination of priests by the bishop, "Most merciful Father, we beseech Thee to send upon these Thy servants Thy heavenly blessing; that they may be clothed with righteousness, and that Thy word spoken by their mouths may have such success, that it may never be spoken in vain⁵."

Much care, then, must the pastor take, not to undervalue the duty of preaching in his own mind, and not to cause it to be undervalued by others. Considering the importance of the work to others, and his own responsibility in respect to it, both towards God and man, he will feel that the grace of the Holy Ghost is indeed necessary for him, as well as all the skill and learning that he can give, to make preaching effective. Remembering also the promise made to the Apostles, "It is not you that speak, but the Spirit of your Father which speaketh in you;" he will believe that in some measure the same Spirit will speak in him for his ordinary pastoral work that spake in the Apostles for their Apostolic work⁶. Knowing that the awful words, "Receive the Holy Ghost for the work

⁵ It is a point worth observing, that no responsibility is laid upon *deacons* by their ordination, to "drive away erroneous doctrine," either by their public or private admonitions. I have known deacons preach, and publish too, very good controversial sermons; but I have also known them "get into hot water" with the flock in which they ministered by doing so. Perhaps a due consideration of the duties and responsibilities of a deacon might lead to the conclusion that, as no official authority is given them by their ordination to drive away erroneous doctrine, they ought not, under ordinary circumstances, to engage in any sort of controversial work. The circumstances and character of Athanasius were exceptional.

⁶ Such an application of this promise is to be found in Aug. De Doctr. Christian. iv. 16.

of a priest," extend to the priest's work of preaching, as well as to that of dispensing the Holy Sacraments, he will endeavour to "stir up the gift which is in him by the laying on of hands." And both when he is preparing and when he is delivering his sermons he will strive to do both to the best of his power, and to work in a faithful dependence upon God the Holy Ghost, that he may be made an ambassador of the personal Word of God, proclaiming that which, from its written fountain and its quasi-prophetic character, may be truly called the ministration of God's Word to His people.

Such a solemn appreciation of preaching is quite in accordance with the tone of Holy Scripture on the subject. It has been said, and that without any irreverence, that our Blessed Lord was proved by temptation before He "began to preach and to say, Repent; for the kingdom of heaven is at hand;" and that He took not on Himself even the office of preacher, but, according to the words of prophecy (to which He gave the application in their fulfilment on almost the first public exercise of His ministry,) "The Spirit of the Lord is upon Me; because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord⁷." When, too, our Chief Shepherd sent forth the Apostles and the Evangelists, "to preach the kingdom of God" was one part of the work appointed

⁷ Luke iv. 18.

them; and so was it also in the final commission given to the former immediately before His ascension. But perhaps the importance of the duty is nowhere more clearly shown than in the solemn language used respecting it by St. Paul, "Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity⁸." And in similar words at the end of his labours, "Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. For the which cause I also suffer these things⁹." Twice does he thus point out the authority under which he acts,—ordination to his preachingship as well as to his Apostleship. A *Κήρυξ* coming in the Name of the King, he is for the time endowed with the King's dignity and authority, in His Name, and only because it is in His Name that he acts, to "beseech men in Christ's stead."

Thus does the Church of England send forth the pastors of Christ's flock. She bids them go to the intellectual classes and to the ignorant, to the crowded town and the pleasant village church, and declare to all, "I have a message from God unto thee;" "non valet hæc ego dico, hæc tu dicis, hæc ille dicit; set hæc dicit Dominus¹." She bids them go as men who do not indeed claim to be depositaries of the faith, but only expositors of it; yet as those who can speak as men educated in their profession, holding a commission from God, and endowed

⁸ 1 Tim. ii. 7.⁹ 2 Tim. i. 11.¹ Aug. ad Vincent.

with grace to assist them in teaching aright. It is true that they are still open to the criticism of those who can test their logic or their learning; but such criticism ought to be of a reverent kind, and made in the spirit of charity; reverent, because the preachers are God's messengers; charitable, because it is right to suppose that, as conscientious men, they are doing their best according to their natural or their educated ability.

In the conviction that the duty of preaching is thus one that cannot be slighted without danger of dishonouring Him who has appointed it, I will now endeavour to lead my readers to the consideration of some practical matters connected with it, and which may be of use to young clergymen in helping them to acquire such efficiency in the exercise of this part of their duties, as may be for the true edification of that part of God's household which the Master Builder has assigned to their charge.

§. *The object of Preaching.*

Stated in a concise form, the object of all preaching must be considered to be that of drawing souls nearer to God. This would be the purpose of preaching to the heathen, who are God's children by creation, though not yet drawn near to Him by baptism and Christian life; it is the object in the case of Christians alienated from Him by wicked living; and it is the object in the case of good Christians, who are often falling back from Him, and need exhortation all their lives, to press on towards a closer union with their Lord.

But a definition mostly requires expanding, if its full bearing is to be seen. I would therefore say that the drawing of souls nearer to God by means of preaching is effected through three principal functions of the preacher's office, viz., instruction, exhortation, and consolation; all of which in their proper places minister to the confirmation of Christians in the spiritual life.

The first of these is a most important function of preaching, of whatever class or Instruction. mixture of classes the preacher's congregation may be composed. It will embrace the three principal heads of (α) Exposition of Holy Scripture; (β) Proofs and explanations of Church doctrine; and (γ) Christian Ethics: and there is at present no danger of finding any class of society so well informed on either of these heads, as to make the preacher's office, in respect to that class, unnecessary.

a) It appears to me that exposition might be advantageously used to a much larger extent By exposition. than it is; especially in parishes where the bulk of the congregations is composed of the non-reading part of the community. Such exposition may sometimes be confined to the one or more verses which are used as a Text; but there is no reason why it should not at other times extend to the whole of a chapter or a Psalm, the key-note being carefully struck by means of a text carefully chosen with that object from among its verses. The Psalms especially, which are so much neglected by modern preachers, may be most profitably used as the subject of pulpit exposition; and by means of it the congregation will

be led to sing them with the understanding, as well as with the voice. Of course St. Augustine, Bishop Horne, Mr. Fraser's, Mr. Isaac Williams', and Mr. Neale's books should be well used as a previous study: and there are here and there many valuable treatises on particular Psalms, as the 119th, or classes of Psalms, as the penitential, which may offer many suggestions, and start many a good train of thought, in the course of preparation for a sermon. Nor is the Psalter by any means the only portion of Holy Scripture which requires to be "expounded," if it is to be understood by the uneducated. There are chapters in the prophetic books which are mysteries to the majority of people when they are read in church or in private, and which ought to be dealt with in the same manner; and discourses on our Lord's Parables or Miracles must almost necessarily take the form of continuous exposition. It was thus that the wonderful folios of a former age were developed, mediæval commentaries on Holy Scripture, and Puritan volumes of Sermon after Sermon on the Romans, and other favourite parts of the New Testament, by a multitude of "painful preachers." Among the former are some of our most valuable expositions of the Bible,—freely used without acknowledgment by later English commentators,—and among the latter there is many a sound and useful lesson to be learned by those who have patience to wade through a strangely verbose style. But a real student of the original of Holy Scripture will never be at a loss for material wherewith to expound and illustrate an ordinary chapter of the Bible; and in no part of his ministrations will he find a stronger confirmation of the words,

“He that watereth shall be watered himself,” than in the increasing knowledge of the Bible which he will gain by the exercise of his intellect and piety in explaining it from the pulpit to others.

β) In saying that Church doctrine should form a part of the instruction given in Sermons, Instruction in doctrine. I desire to guard against being supposed to recommend controversial preaching as either desirable or necessary for ordinary congregations. Nothing is more objectionable than a combative tone in the pulpit. The duty of engaging in controversy may be thrown upon the Church and on individual clergymen, but the pulpit is rarely the place from which it should be carried on. Speaking of this to his clergy in 1751, the temperate and holy Bishop Butler says, “It may seem, that whatever reason there be for caution as to entering into an argumentative defence of religion *in common conversation*, yet that it is necessary to do this *from the pulpit*, in order to guard the people against being corrupted, however, in some places. But then surely it should be done in a manner as little controversial as possible. For though such as are capable of seeing the force of objections are capable also of seeing the force of the answers which are given to them; yet the truth is, the people will not competently attend to either. But it is easy to see which they will attend to most. And to hear religion treated of as what many deny, and which has much said against it as well as for it; this cannot but have a tendency to give them ill impressions at any time; and seems particularly improper for all persons at a time of devotion; even for such as are arrived at

the most settled state of piety; I say at a time of devotion, when we are assembled to yield ourselves up to the full influence of the Divine presence, and to call forth into actual exercise every pious affection of heart²." This sound reasoning is that which every clergyman who limits his Christian zeal by his Christian prudence will find most suitable to his inclination as well as his judgment. And he will conclude that the duty of "driving away strange doctrines" to which every pastor is pledged by his ordination vows, is to be fulfilled, so far as the pulpit is concerned, by a declaration of truth rather than by a formal attempt to refute error. While it is made clear what particular error is opposed to the truth declared, it will be best to touch as lightly as possible on the error itself, but boldly and unflinchingly to oppose to it the strongest force of truth which is in our power.

For, although a controversial spirit and controversy itself are out of place in the pulpit, not the less necessary is it that the preacher of the Gospel should endeavour to secure to his people the veritable good tidings which are their rightful inheritance, and not "another Gospel," such as many may indeed hanker after, but none can be saved by. Our congregations are made up, for the most part, of people who are easily misled, the uneducated through their absolute ignorance of right and wrong in matters of faith, the educated through a comparative ignorance, the sympathies of which are all on the side of doubt. Hence it is only by persevering declaration of the truth that the

² Butler's Works, ii. 313. Oxford Ed. 1850.

former can be made to *feel* what they cannot *reason out*, that the Church has a larger claim upon their allegiance, and *offers them a more sure way of salvation than the Ranters' meeting-house*. And as to the educated class, they are in constant danger of being seduced by some plausible and pretentious writer like Dr. Colenso, whose power over their minds will be lessened in proportion as the truth is efficiently set before them. It is true we are not required to preach our people into theologians, but into good Christians; but as the goodness of Christians diminishes in proportion to the diminution of truth and the growth of error in their minds, theological teaching, as distinguished from controversy, becomes a necessary part of pulpit work.

In all such theological teaching, let us "consider the end of our conversation." It is not to discuss sublapsarianism and supralapsarianism; but it is to speak a word of which God our Saviour is the object:—"Him first, Him last, Him midst, and without end." Never should we tire of setting forth the glory of God and the salvation of man in the person of Christ. Never need our congregations be tired of hearing Him so set forth, if we are true to our calling in the study of Holy Scripture, in prayer, diligence, and holiness. A moderately good preacher may set out with the determination that almost the whole of his preaching shall consist of sermons in which "Jesus Christ, yesterday, to-day, and for ever," shall be literally the chief theme; and he would, by study, find such infinite store of material in the things that were written concerning Him in Moses and the Prophets and the Psalms, that he might extend his sermons over a course of many years without any lack of

variety. Once let him accept the Holy Bible as a system of Christology in which the At-one-Maker and His work,—past, present, and to come, on the world of men at large, on each individual soul of man,—is set forth, and he will find out that, at least for the confirmation of his people in the faith, all that he needs (but what an all it is!) will be to bring himself and them, by God's good aid, to a sound understanding of those Scriptures in which all necessary truth is contained.

I need hardly add, that the chief features of such a Christology as is here spoken of are mapped out, or indexed, in the venerable creeds to which every clergyman has sworn allegiance; and that for the particular division of the object of preaching of which I am now speaking, the prayers of the Church of England go a very long way indeed towards indicating the faith of the Church of England. Nor need I point out in detail that those particulars which constitute the *differentia* between the Church of England and other religious communities of England, Romanist and Protestant, are clearly set forth in the Thirty-nine Articles of Religion. But it may be well to recall to the memory of my readers some words of good George Herbert on this head: "The country parson,"—*a fortiori* might be added, the town parson,—"hath read the Fathers also, and the schoolmen, and the later writers, or a good proportion of all, out of all which he hath compiled a book, and body of divinity, which is the storehouse of his sermons, and which he preacheth all his life; but diversely clothed, illustrated, and enlarged. For though the world is full of such composures, yet every

man's own is fittest, readiest, and most savoury to him. Besides, this being to be done in his younger and preparatory times, it is an honest joy ever after to look upon his well-spent hours. This body he made by way of expounding the Church Catechism, to which all divinity may easily be reduced. For it being indifferent in itself to choose any method, that is best to be chosen of which there is likeliest to be most use. Now catechizing being a work of singular and admirable benefit to the Church of God, and a thing required under canonical obedience, the expounding of our Catechism must needs be the most useful form³." On this passage Professor Blunt remarks that such a method would lead to the danger of each clergyman having his own "private system" of theology; and he recommends instead a mere alphabetical arrangement of subjects, under which the various extracts and compendia may be placed for ready reference. The present writer will not venture to express a decided opinion either way in the face of two authorities so sound and wise; but he may add, that he made the Catechism his study in the early years of his ministry, and set down on paper, with many additions, the substance of a year's catechizing, so prepared for, in a country church. These condensed notes, with their numerous Bible and other references, have often proved of great advantage to him in the preparation of doctrinal sermons; and he has sometimes found there the essence of former reading which at the later period he had neither time nor opportunity to work up again. He is,

³ Herbert's Works, i. 128.

therefore, disposed to think that the preparation of a MS. volume of the kind indicated would be a most useful result of the reading which must necessarily be undertaken for sermon purposes; and it would at any time come into direct use for school catechizing, even where Church catechizing is not practised⁴.

But the ordinary office of the preacher in respect to doctrinal teaching will be rather to pre-occupy the ground, than to meet the adversary when he has shown himself in array. In a vessel which is full of generous wine there will be no room for the introduction of less wholesome fluid. Minds that have been well accustomed to a course of sound doctrinal preaching which finds its main support in the words of Holy Scripture and the Prayer Book, will offer little room for the lodgment of heretical and schismatical notions. However humble the doctrinal knowledge of uneducated people may be, if they have learned really and religiously to appreciate Christmas, Good Friday, Easter, and Whitsuntide, they possess in their minds the key to the knowledge of all Christian doctrine. It is not

⁴ James I. issued an injunction in 1623 against the use of any other subject than the Catechism for afternoon preaching; and up to a comparatively late date the tone of bishops' charges was in accordance with this injunction. Baxter says, towards the close of his life, "Now it is the fundamental doctrines of the Catechism which I highest value, and daily think of, and find most useful to myself and others. The Creed, the Lord's Prayer, and the Ten Commandments, do find me now the most acceptable and plentiful matter for all my meditations. They are to me as my daily bread and drink, and, as I can speak and write of them over and over again, so I had rather read or hear of them than any of the school niceties which once so much pleased me. And thus I observed it was with old Bishop Usher and many other men."

difficult, from season to season and year to year, to give them such a knowledge of the meaning as well as the facts of our Lord's life and work as will be a sound defence against the attacks of adversaries.

Let me only add to this, that all doctrinal preaching ought to be of an extremely reverent character, and should have something of a devotional element infused into it⁵. A hard dogmatic or argumentative style of explaining or defending Christian truth will always repel all ordinary classes of hearers, however appropriate it might be before an assembly of highly educated men. It is much to be avoided in the customary pastoral work of the pulpit.

And above all, it must be ever shown with untiring reiteration, that the end of all doctrine is practice; that a belief in our Lord Jesus Christ ought to end in our falling down at His feet to worship Him; in a casting ourselves before Him as sinful creatures; in a laying hold upon the salvation which He has wrought, and is working for us. Without this, our faith, however orthodox it may be in theory, is not that practical faith which preaching is intended to deepen within us, and by it, draw us nearer to God.

The remaining division of the instruction which I am assuming to form so large a part Christian ethics. of the object of preaching, is instruction in

⁵ The occasional introduction, even, of a devotional form for a few sentences of a sermon is extremely effective in giving a good tone to both preacher and hearers; and the Doxology with which it is customary to end a sermon may be advantageously used as a kind of condensed summary of what has gone before, or as a memorial of the season, as Good Friday, Easter Day, or Whitsuntide, on the plan of the "proper prefaces" in the Communion Service, but shorter.

Christian ethics. This also is a very important work in the present day, and a work which has been spoken of too slightly by those who used to sneer at "moral essays," as if morality were one thing and Christian holiness another. There is a dangerous idea growing up in sceptical minds, that a high moral life is possible quite independently of Christian influences, and that such a life fulfils all the demands really made upon us as responsible creatures. This is, in effect, to reject Christ's law as an obligation, and Christian grace as the means of fulfilling that obligation; and it is a very small step further to go so far towards rejecting Christ Himself as to recognize Him only in a way akin to the recognition conceded by the Docetæ.

Preaching on Christian ethics should be founded on these two principles: First, that Christians are living under the obligation of a Christianized moral law, as distinguished from a natural moral law imposed by God on heathens, or the moral law imposed upon the Jewish race. Secondly, that the specific character of this Christianized moral law makes necessary a specific grace to be bestowed by God on and through our Christian nature for the fulfilment of its obligations. Thus, to take an illustration from our Lord's own teaching. Abstinence from murder was part of the Jewish law, and part also of the natural moral law, but it is elaborated by Christ, receiving from Him an additional, that is, a more strict or Christian character. Now, God is not a hard task-master. When He imposed a higher law, He also gave a higher grace; and it is as easy for those who are one

with Christ by the operation of the Holy Ghost to keep the more difficult law as it was for the heathen or the Jew to keep the more easy one.

Without further illustration it will be seen how large a field is thus opened to the preacher for showing the connexion of Christ's work and person with Christian ethics; that, according to His own word, "Without Me ye can do nothing," self-righteousness is no righteousness at all, and the modern expression of old errors about non-Christian morality contrary to the first principles laid down in Christ's teaching, "As the branch cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in Me⁶." This fundamental principle of Christian ethics is to be found expressed in the thirteenth Article, which says that "works done before the grace of Christ, and the inspiration of His Spirit, are not pleasing to God;" and is the constant burden of that Apostle who said, "O wretched man that I am! who shall deliver me from the body of this death?" in the strong conviction of the truth of his other words, "I can do all things through Christ which strengtheneth me." In giving such ethical instruction it must be remembered that the conversion of sinners is, however, only one part of a preacher's duty. Our congregations are of a mixed character, and it is quite as necessary to preach for the purpose of building up the godly. There are multitudes of doubts and difficulties of such, in respect to their moral conduct and obligations, which in the

⁶ John xv. 4.

Roman Catholic Church are brought to the confessional to be solved, but which may receive just as sound and useful a solution in the pulpit from careful ethical preaching carefully self-applied to their personal case by well-trained Christian minds.

Of formal treatises which may help the preacher in this part of his work there are not many. Such books as Bishop Butler's Sermons, are, of course, essential reading for the purpose; and Paley's Moral Theology may prove of great use to a mind fortified by settled principles. But as it is not the province of a writer in strictly scientific treatises to say much on that necessity for the help of God's grace which forms a principal part of a preacher's ground in treating the same subject, he cannot expect to find in such writers assistance which will supersede the necessity for careful thought on his own part. The Romanist Liguori is full of hair-splitting, abounds in minute dealings with abominations which it is "a shame even to speak of," and contains many very questionable conclusions indeed. Bishop Sanderson's works are of great value, as also Bishop Taylor's *Ductor Dubitantium*. There is, of modern date, a compact volume on "Christian Morals," published by the Rev. William Sewell, Professor of Moral Philosophy in the University of Oxford, which will furnish many useful suggestions to the mind of a thoughtful clergyman for preaching of the kind I am here suggesting.

Exhortation
and conso-
lation. I have dwelt so long upon the instructing part of the preacher's office because it appears to me to be that which in its various parts

must be most frequently brought into play by a practical preacher. The other functions of that office, exhortation and consolation, must also, in reality, be built upon instruction, and take their form from it, except on special occasions. Unless they are so, there is danger of both becoming very unreal. In preaching to a congregation of 300 or 400 persons, for instance, Sunday after Sunday, almost always the same set of people, there is no room for constant exhortation, except so far as it may be connected with some subject coming under one or other head of the classification I have just gone through. General admonitions to repentance addressed to such a congregation must lose their weight by reiteration. It is right to assume that exhortation has some effect even the first time it is uttered; but the continual repetition of it implies that it has had no effect, which should certainly not be taken for granted to be the case. Nothing is worse for those who listen to sermons, than to become so familiar with the constant cry of danger that they come to disregard it. They look upon it as part of the preacher's professional habit:—"He don't think so badly of us as to suppose that we really need such continual denunciation of our supposed sins, and such unceasing calls to repentance. It is just what a man must do if he gets up to preach." I have even heard it asserted, and believe the assertion to be a true one, that congregations grow in time to be rather fond of being spoken to as very abandoned sinners; and it is alleged that this is the general tone among some of the more ignorant Methodist preachers, a tone com-

placently listened to by habitual drunkards, and other sinners, who never show any practical sign of being brought to repentance by forsaking their sins on account of such unceasing admonitions.

I should, therefore, advise that, although exhortation be made a part of every, or nearly every sermon, yet it be made the whole substance of very few. It should ever be solemn in tone; closely to the point, as connected with the subject of the sermon; and adapted as much as possible to the particular circumstances of the congregation addressed. But it should not be spread over a large space of the sermon, lest its extension should weaken its strength. Of consolation much the same must be said, adding also that it will be oftener found in its place as an indirect and collateral result, rather than as a distinct object of preaching.

§. *Borrowing, and original composition.*

Do not let any young clergyman fall willingly into a habit of using other people's sermons. I say *willingly*, because there may be cases in which a clergyman is so oppressed with the number of sermons required from him, or so incapable of producing an original one of his own, that there is nothing else to be done but to borrow the best that he can for his purpose until he gets out of his difficulties.

But only a humiliating incapacity for literary composition, or an excessive drag of preaching work, can relieve the habitual or frequent use of borrowed sermons from the just charge of dishonesty and idleness. Many

have written in justification of the practice, but they are generally writers who take a much lower view of the responsibilities of the preacher than has been taken in the preceding pages; and the opinion often quoted from Bishop Sprat seems to me to be much more consistent with the true position of a clergyman as pastor of a parish, that "every person who undertakes this great employment should make it a matter of *religion* and *conscience* to preach nothing but what is the product of his own study, and of his own composing;" nor do I see how any one can be of a different opinion, who considers that the preaching of sermons is really a "great employment," and one with which both "religion" and "conscience" are closely concerned⁷. To use borrowed sermons is to evade a duty which is laid upon every clergyman when he is commissioned to preach. The congregation consider such a habit in the light of an imposition; and as the discovery that a clergyman practises such a habit would bring him into contempt, so the suspicion of it (where that suspicion is reasonable,—and congregations are not unreasonable or over severe in the matter of sermons) much lessens any legitimate force and influence which the suspected sermon might otherwise exercise. Genuineness is a characteristic to which we may look for power in sermons as in other things. The merits of a "genuine" man are far more

⁷ On the other hand, Paley says in his College Lectures, "As to preaching, if your situation requires a sermon every Sunday, make one and steal five." The plainness of his language would be its own antidote to most modern clergymen.

thought of than his defects. And genuineness is also a characteristic, the absence or presence of which manifests itself far more plainly to the congregation than many preachers suppose.

Moreover, borrowed sermons often prove a very bad "fit," as regards the person who uses them, to say nothing of the same point, as regards the persons to whom they are preached. It has happened to me to hear an extremely stiff young rector, the successor of a most genuine archdeacon of the "old school," preach one of Manning's very fervid discourses *verbatim*; and not unfrequently have some of us listened to explosions of verbal zeal from the lips of preachers whose frigidity in the pulpit and elsewhere would not allow them to explode their zeal in any thing but an icy monotone.

Mishaps will, too, occasionally occur. An unfortunate curate of my acquaintance once preached one of the "Plain Sermons" in the morning, while his brother curate was at the chapel of ease, and had the horror of sitting in the reading-desk in the evening to hear the same discourse delivered from the same pulpit, to the same congregation, his brother curate being then the preacher. Nor is it unfrequent to find that part of the audience recognize sermons. I have known Bishop Beveridge's Sermons on the Church thus recognized, among older divines, and Mr. Melville's among recent writers; and have a clergyman also in my recollection who used occasionally to be badgered by one of his flock with, "Very nice 'Dr. Hook's meditation' you gave us this morning, sir."

None can be content to follow such a course who have a high sense of the fact that they appear in the pulpit as the *κήρυκες* of God, whose work it is to "cry aloud and spare not," in carrying His message to the souls of men, teaching them His will and His truth; saying, "Why will ye die, O house of Israel?" and "beseeching them in Christ's stead." None can be content to preach borrowed sermons who feel that the efficiency of preaching depends on the grace of God in the preacher as well as in the hearer.

There are, however, two cases in which, as I before remarked, such borrowing may be justifiable in some degree. The first case is that of the unfortunate cleric who finds himself so little competent for the work which he has undertaken to do that he cannot make a sermon for himself; the other is that of the overburdened priest who has more sermons to preach than he can find time or thought to prepare. It happened to the present writer, in the first six months of his diaconate, to preach four sermons on one Sunday, and a fifth on the following Wednesday. It probably happens to many, as it constantly did for some years to himself, to preach twice or three times on Sunday, and once in the week regularly, in the midst of other calls, such as come upon the curate in charge of a district numbering 10,000 souls. Cases of this kind are so far removed from the operation of all ordinary rules, that it certainly must not be laid down as wrong to use borrowed sermons under such circumstances. The necessity is so great, if written discourses are used, that I do not see what else the clergyman can do.

But for each of these cases there is a remedy open. Let the incapable clergyman try to learn this branch of his calling, and with perseverance he will succeed, however little talent he may be blest with^s. And for the overburdened clergyman, let him learn by degrees to extemporize his sermons, and so husband at least some of the time which would otherwise be taken up by the mechanical work of writing.

It may, however, be objected, that if the younger clergy are possessed with this strong sense of the duty of originality, their congregations are likely to hear sermons from some of them of which originality is a more remarkable characteristic than depth, solidity, or soundness. To which I reply, that there is no reason why this should be so if preparation for the duty of preaching is made, as it undoubtedly ought to be, part of that preparation for Holy Orders without which no man ought to become a clergyman. There are now eight or more Theological Colleges in England, the express object of which is to give a special professional training to those who are about to undertake the work of the ministry. At Oxford and Cambridge there is also some opportunity, independently of these non-University Colleges, for candidates for Holy Orders to become acquainted with the duties which are to fall upon them, and with the manner in which they are to carry out those duties. It is probably the custom at all Theological Colleges to follow the example set by the University of Durham, and make the composition of sermons, and their

^s But let him, of all things, abjure the sermons manufactured "for all occasions," at ninepence a week, post paid.

delivery also, a regular part of the divinity student's training for at least a year before going up to the bishop. If this is done, the earlier difficulties of the work will have been surmounted before a single sermon has been required for the actual pulpit; and the crude results which may be supposed to follow first attempts will probably have been thrown on the fire. At the very least, habits of composition must have been acquired in no small degree; and some practice in that particular kind of composition which is necessary for sermons. And if a clergyman enters upon his work thus rationally prepared for it, there will not be much danger of his original sermons being extraordinarily defective either in substance or construction.

Nor, again, is it intended to advocate such habits of sermon composition as discard altogether the help of previous writers. It is one thing servilely to make use of these as a child copies from its master's dictation, another to pass them through the digestive process of study, and thus assimilate them to the substance of one's own homiletic idiosyncrasy and requirements: and it is the former habit only which I have deprecated as being idle and dishonest. I cannot conceive of the mere copying habit, that it can carry with it any measure of God's blessing for preacher or hearer. How could any one with an idly copied or lithographed sermon in his hand dare to meet a congregation if he truly appreciated that which is written in their position as hearers and his own as preacher, "Now therefore are we all here present before thee, to hear all things that are commanded thee of God?"

Having urged so strongly the duty of original composition, it may be reasonably asked of me, how this duty is to be carried out. The answer really lies in a very small compass. The recipe for sermon-making is contained in the one word *STUDY*. Let the preacher study theology, study human nature, learning to write or to speak what he has gathered in his studies, and little more will be needed to make his sermons attractive as well as useful. The uninteresting and vapid sermons sometimes to be heard are too often the result of emptiness on the one hand, or exhaustion on the other: in either case the result of a deficiency in the important duty of study. A well-read, intellectual clergyman—a “full man,” in Bacon’s happy phrase—can never be at a loss for sermon material of a solid kind, if by this twofold kind of study he counteracts the inevitable exhaustive powers of homiletic evaporation; nor does such study involve any extensive range of subjects, or any extravagant occupation of valuable time. Some preachers have indeed a happy way of bringing all their study, of whatever kind, to bear on their sermons; as no one can have failed to observe in the case of Jeremy Taylor and South⁹. But good ordinary sermons can be written without so large a grasp of learning as was possessed by these masters of the art.

⁹ Speaker Onslow attributes to Archbishop Sharp the saying that the Bible and Shakspeare made him Archbishop of York. It will be remembered that St. Chrysostom, that wonderful preacher, slept with Aristophanes under his pillow.

For theological study the young clergyman will have done a great deal if in the first three or four years of his ministry he has carefully read one tolerably complete commentary on the Holy Bible. A complete commentary does not exist in English, the works which go by that name being all popular expositions of a too superficial character for the purpose of clerical studies: we are therefore driven to look back to earlier times than those of vernacular commentaries. That of Nicholas de Lyra, a converted Jew of the fourteenth century¹, appears to have been very largely used by the reformers, Lyra's knowledge of Hebrew being so great as to make the Old Testament part of his work very valuable. But a later commentator, Cornelius à Lapide, accomplished a labour of immense magnitude in the seventeenth century in his commentary of sixteen folio volumes, probably the most complete work on the Bible ever written. If the clergyman is tolerably well versed in modern New Testament criticism, and fortified with such knowledge of Anglican principles as are to be gained from Pearson, Hooker, and Harold Browne, before taking holy orders, the use of a Jesuit commentary will involve no danger to his mind, as far as the distinctive peculiarities of Romanism which here and there crop out are concerned: and certainly

From study
of books.

¹ The best of the old editions is that printed at Antwerp in 6 vols. fol. 1634. I think,

“Si Lyra non lyrasset
Totus mundus delirasset,”

is a Reformation distich: though some versions have the second line,

“Lutherus non saltasset.”

no more recent writer is worthy to be compared with à Lapide for the laborious diligence with which he collects together arguments and authorities on all sides, and gives his readers that opportunity of judging for themselves which, as English Churchmen, they will wish to have. Such an invaluable assistant most young clergymen can add to their College books when they first enter upon clerical life; and the sum expended on one large work will be less than that often wasted during a year or two in buying volumes of sermons for use in copying, or in the construction of homiletic mosaic².

The next addition to a preacher's stock of books for sermon studies should be the Library of the Fathers, or if he cannot afford the whole, that portion of it which consists of the works of St. Cyril of Jerusalem, St. Chrysostom, and St. Augustine, a store of New Testament exposition which the Reformers had at their fingers' ends; and which will be to the modern student also an inexhaustible mine of thought to be worked at the same time with the commentary³.

I recommend these few books, because there is far more

² There are numerous editions of the commentaries of Cornelius à Lapide, and the older ones may be purchased for from 6*l.* to 10*l.* A new one in twenty-six quarto volumes has been lately published, which is enriched by the "Prefaces" of St. Jerome, and by many of the results of German learning. The price of it is 12*l.* 12*s.*, the publisher L. Vives, Paris. Mr. Stark, bookseller, Hull, has always a large stock of ancient and modern editions of Scripture commentaries, and among them of both De Lyra and Cornelius à Lapide.

³ A detailed list, showing the prices of the Scripture commentaries contained in the Library of the Fathers, may be obtained of Messrs. J. H. and James Parker, Oxford and London.

to be gained from a concentrated attention to a few than from a partial or desultory perusal of many; and because it will be found that habits of study will be less repulsive to the hard-worked pastor, if he can at once go to an author, or a small set of authors, who will provide him with material for thought on any particular portion of Holy Scripture which may be the subject of his sermon work. It is like the concentrated result of discussing a question in a small committee of practical men, as contrasted with the diffuse and irregular discussion of a public meeting, the best ending of which is the appointment of such a committee. There may be contrary motion in the elements of the chords in such a small array of books, but the result will be a sound and refreshing harmony if they are wisely arranged. The reader of many books, on the other hand, too often produces only a confused clash of notes, piled together in multitudinous discord.

Nor must it be forgotten that a great aid to the preacher in the composition of sermons will be a habit of thought, such as may be called a reverent intellectual meditation on Holy Scripture. "This reflective habit," says Mr. Bridges, "often supplies the deficiency of extrinsic help; constant excitement increases intellectual fertility; the mind is brought to know the extent of its capabilities; and being supported and strengthened by frequent exercise (to use Luther's words), 'suggests more, much more, than all our commentators united.' A mind thus invigorated, stamps its own character on all its exercises. It instinctively turns over and over again the matter presented to it; apprehends

Intellectual
meditation
on Holy
Scripture.

it in connexion and dependencies with other trains of thought and principles of action, and thus successfully adapts it to present circumstances⁴."

By means of such books and such habits, the sermon-writer will learn the depth of Holy Scripture, and avoid shallow, hasty expositions of it. He will not be content with the first result of his investigations, but will be rejoiced to "go wash seven times" in the stream, if he may draw thence the healing grace of God; to "go look seven times" from the mountain top, if he may thence see the signs that are to guide the prophet in his course; to search diligently in the field, that he may find the pearl of God's real and priceless message to man.

And from
study of
human
nature.

The other chief element of knowledge for the purposes of preaching is to be gained from the study of human nature. This is chiefly to be obtained by that kind of habitual observation which may be called a practical anatomy of the living mind. A vast fund of knowledge may be gained from careful self-examination. It is rarely that one may not find a master-key to other hearts concealed in one's own bosom. Amidst all the varieties of the human countenance, the minute lines and curves formed by the millions of glandular apertures in the skin, all keep to the same general course, so that the anatomist who studies them in one subject knows them in all; and the greater organs of the body are so seldom out of their normal position, that a complete knowledge of their situation acquired from the examination of a single cadaver would be sufficient for all

⁴ Bridges' Christian Ministry, p. 210.

ordinary practical purposes. Thus, to a great extent, it is with the study of man's moral nature also. However confined the field of observation may be, it will be sufficient for the clergyman's purpose of acquiring a large knowledge of motives, intentions, and the operations of man's mind as bearing upon his religion. If he make use of the opportunities daily afforded by the knowledge of his own inner nature, he will go far towards acquiring a knowledge of human nature in general; and in his constant visits among his parishioners, he will be able to extend that knowledge as far as for the purpose of sermon-writing he will, in that particular parish, require. I will add a caution, which is to avoid using knowledge so acquired in such a manner as to make sermons appear personal. Such a caution might be thought unnecessary, but it is a well-known fact that Cecil, the once famous Evangelical preacher, used to make up the representative characters of his sermons from his knowledge or supposed knowledge of individuals in his congregation. Such a practice is unfair, and if the personality is at all closely carried out, it appears to me to be dishonourable. Besides, people recognize their neighbours much more readily than they do themselves in personifications of this kind, and so the preacher loses his end, but gains dislike from those who fear that their turn may come too, as well as their neighbours'.

§. *Subjects for Sermons.*

Having now stated some of the general principles which ought to guide the pastor in his preaching labours, I will proceed to make a few observations on the kind of subjects

which seem best adapted for the positions that are most commonly occupied by the clergy.

The range of subjects open to preachers is indeed wide as the page of Holy Scripture, the experience of human nature, and the ingenuity of preachers themselves; but it does not therefore follow that it is so easy to choose wisely, as to make it unnecessary to think about a subject until the time comes when it is required for use. On the contrary, it will be found most useful to form a very definite idea, or even plan, in respect to sermon subjects; and to keep a book expressly for writing them down in some orderly classification as they occur to the mind in the course of reading or meditation⁵. Whether in writing a sermon, or in preaching one without writing it, a definite subject (so stated as it should be if used as an interpretative title in print) is a guide in two ways; for, first, it leads the thoughts onward to a certain end and purpose; and, secondly, it keeps the writer or speaker "on the rails," a very important matter.

Some writers lay much stress upon the choice of topics, with a view to the supposed spiritual condition of the hearers. This is sometimes a very important consideration, but not always. The spiritual condition of our congregations is necessarily varied, and it is impossible at any time to know from week to week what will be really thus adapted to any large number out of the three or four hundred, or two or three thousand, who may form one of

⁵ A book of suggestive texts is also extremely useful; a few notes being sometimes appended to the text to show the line in which a happy thought has, perhaps, indicated that it might be worked out.

them. A choice of subjects founded on such a principle must be a very random choice indeed in general. Rare occasions may happen when it will be possible and wise to adopt such a course; but these occasions will be exceptional ones, and the rule would be only a generally practicable one if congregations could be assorted, whereas they are almost always of a mixed character.

There is more practical wisdom in such a choice of subjects as forms itself in faithful subordination to the tone of the Scriptures as they are used in Divine worship; and there is room for so great a variety in a selection thus made, that the introduction of subjects otherwise chosen need only be resorted to on special occasions. Many preachers would probably be much surprised, if they have not adopted such a habit, at the satisfactory character of the results which flow from a persevering adherence to it as their ordinary plan for preaching.

The most obvious form of such a system would, of course, be arranged upon the outline given by the Epistle and Gospel for the day. This has the advantage that these Scriptures are chosen with great point, and with a very distinct and definite reference to the seasons at which they occur, or to some current of doctrine which is running through a season of the Christian year. It needs but a cursory glance at the many volumes of "Sermons for the Christian Seasons," which have been published of late years, to see that a variety of lines may be taken in preaching on this plan, some more, some less directly obvious. It is probable that a thoughtful clergyman might provide himself with a four or five years' course

of sermons, even if he entirely restricted himself to the Epistles and Gospels for his subjects, and preached twice every Sunday; for the truth of Holy Scripture is not only many-sided, it is also deep in its wisdom; and while there is gold lying on the surface, there is also gold lying under its surface. It is not at once or even twice digging that the subject of a Sunday Gospel or Epistle is exhausted⁶.

⁶ I will put into a note, for those whom it may concern, a caution as to the mode of inculcating the duty of observing Christian seasons. The recoil of a revival has led to much exaggeration in the teaching and practice of some of the clergy on this point; and an unreal kind of sermons are preached by them, in which theory and practice maintain their union only on paper.

This has been especially the case in respect to the observance of Lent, and of that kind of life of which Lent is a type. To preach up a system of ascetic life, or contemplative devotion, to people whose duties employ their thoughts and time and energy throughout the day, is to preach to the winds. Men who are at their ledgers, behind their counters, engaged in the avocations of a country gentleman's life, in the government of the country, or in hard-working professions, cannot really pray seven times a day, in the same sense as David and Daniel did; or as the monks and hermits of old, or as leisurely bishops, like Andrewes, who never left his study, nor saw any one on business, until after noon. Neither can people whose ordinary diet is of the simplest and most sparing description fast in the sense of any *great* abstinence from food, without incapacitating themselves for doing their duty in that state of life to which God has called them.

Our thoughts must live in the nineteenth century if we want our sermons to be practical and effective. Rigid abstinence from the necessities of life means, in this temperate age, emaciation, and ruin of the nervous tissue; which does, in fact, injure those powers of self-control and self-discipline that it is intended to strengthen. It was different in the days of strong ale breakfasts, dinners, and suppers of George Herbert's days; and a reference to that good man's own remarks on the subject of fasting (Works, p. 144) will show how different the "abstinence" of his day was from that often inculcated by modern preachers. But we have opportunity for fasting

But I do not recommend a clergyman so to restrict himself. I would rather urge the abundance of other material which also lies to his hand in the Sunday Scriptures, with a view to his careful consideration of them all.

There are, in addition to the fixed Gospels and Epistles, fixed proper lessons from the Old Testament, every one of which will furnish one or more subjects. Thus, from the first lesson read upon Septuagesima Sunday, the preacher may discourse on the creation of the world, and the creation of man. On Sexagesima will come in the Fall of man, and the destruction of the old world by the flood. On Quinquagesima, the covenant of God, first, with Noah, and next, with Abraham. Sometimes subjects abound, offering themselves for successive years. Thus, on Sexagesima, sermons might be preached from Genesis iii. on at least these themes, (1) The Fall of Man; (2) Hiding from God; (3) The promise to Eve; (4) The expulsion from Eden: all so far differing from each other in substance that there need be no shrinking, from fear

from luxuries beyond any former age. Theatres, balls, private parties, novel-reading, mere ornamental pursuits, unnecessary delicacies, sumptuous costume,—these are things which may well be selected as the subjects of our abstinence, if, in Lent or in our general life, we desire to adopt a stricter Christian habit than is commonly necessary.

The clergyman who adopts simply Patristic or Mediaeval rules for his teaching, will lead a few impressive young people, and leave the multitude of his common-sense hearers untouched. The one who considers the habits and necessities of the age in which God's Providence has placed him, will probably have the satisfaction of seeing Lent turned into a reality in the midst of busy life, and the pursuits of his congregations Christianized at all times.

of repetition. Again, those lessons in which the history of Jacob is partly narrated furnish (by themselves, or in connexion with omitted chapters) a complete mine of homiletic material; as may also be said of the history of David. There is, too, a store of such subjects, as the acts and characters of the various Jewish rulers and kings, and God's dealings with Israel, all lying straight in our way in the proper lessons; and many portions of the prophets which will be mysterious to the congregation, as they listen to them year after year, unless explained in sermons.

Occasionally, also, there will be a most suggestive accidental concurrence of subject in the fixed first with the moveable second lesson. Sexagesima Sunday, with its account of the temptation of the first Adam in Genesis iii., may be on February 1, when the temptation of the second Adam will follow in the first chapter of St. Mark's Gospel; or it may be further on in the month, when the latter chapters of the same Gospel give the history of Christ's sufferings brought about by the Fall of man, an equally significant concurrence. Or, again, a striking combination may be formed between one of the lessons and the Gospel and Epistle, as on the fifth Sunday in Lent, when Exodus iii. proclaims the I AM of the Old Testament, and the Gospel from St. John viii. the I AM of the New. Or there may be some accidental pointedness and application to circumstances of current interest⁷,

⁷ My readers will remember such a striking coincidence on the day of Charles the First's death. The king thanked Bishop Juxon for his considerate choice of the twenty-seventh chapter of St. Matthew, from which

such as occurs at Evening Service on December 24th, when no more appropriate chapter could have been chosen for a proper lesson than that which comes in the ordinary course of daily lessons, and which refers so beautifully both to the teaching of Christmas Eve, and also to the work of church decoration, in which those who are present have probably been engaged during the day; "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." . . . "The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of My sanctuary; and I will make the place of My feet glorious."

A careful observation of the fixed and changing cycle of Sunday Scriptures will show such subjects frequently occurring, either in regular order or by accidental combination. Nor must it be forgotten that I have as yet made no reference to another inexhaustible source of wealth for sermon subjects stored up in the Book of Psalms as used in Divine service. Often and often will one of the Psalms, or a verse of one, bring in, with the most pointed application to current events, such an application as hardly any thoughtful mind can fail to notice, and as ought not to be passed over by the preacher. "Except the Lord build the house" on a Sunday in the midst of some national or local trouble, is a warning to

he had read the example of our Lord's sufferings; and was greatly surprised when the bishop told him it was the second lesson for the morning in the calendar. It is very singular that the same chapter is also the second lesson on the morning of the twenty-ninth of May, the day of the Restoration, the special service for which was framed with as direct a reference to the one event as to the other.

look up to His Providential care; or a verse so pointed as, "Blessed is the man that feareth the Lord. . . . His seed shall be mighty upon earth," on a day when England was laying the Prince Consort in his grave, with a respect and sorrow which was not unmingled with thoughts of the future he had won for himself and his children by his conscientious fulfilment of duties as in the sight of God. And whether or not such special applications arise, as they do arise continually, the five or six Psalms which are used on Sunday will be sure to furnish subjects appropriate to the season, or suggestive in themselves; or else to start a train of teaching, which may for a few sermons supersede the choice of texts and subjects from other parts of Holy Scripture. As an illustration of the latter point, may be named the occurrence of the forty-fifth Psalm on the morning of Advent Sunday, when it naturally suggests four sermons; (1) The Beauty of Him who was fairer than the Children of Men, (2) The Power of the Most Mighty, (3) The Everlasting Reign of the Son of God, (4) The Marriage of Christ to His Church, as proper to the four Sundays which usher in the Advent of Christ to His state of humiliation. When Christmas Day comes, and with it this Psalm as one of those belonging to it, the latter will be "sung with the understanding," as it never has been before by the congregation who have listened to such Advent teaching; and some who have never thought much about the Psalms before may have their attention permanently fixed on their inestimable devotional value.

Thus, a preacher need never complain of the paucity of

subjects furnished him by the Scriptures of the day ; but may rather ask himself, is life itself long enough fully to avail himself of the stores which those portions alone of the holy Bible contain ? Allowing himself *plenty of freedom for exceptional occasions*, he will gladly adopt the rule which so many good men have recommended and practised ; and will find it a growing source of benefit to himself and his people.

With such sermons it will be quite possible to carry out also that excellent principle which Archbishop Secker begged his clergy to adopt ; viz., that of making their sermons “local,” or adapting some part of them in such a manner to the particular circumstances of the congregation, as to give them additional point and interest. Of such teaching we have the highest model given to us in the discourses of our Lord. Walking through the corn-fields He speaks to His Apostles of sowing and reaping the spiritual harvest of God's field and garner ; to the multitude miraculously fed by Him in the wilderness, He speaks of the “bread of God which cometh down from heaven ;” when the water was borne in golden vessels from the pool of Siloam to the altar at the Feast of Tabernacles, He stood and cried, saying, “If any man thirst, let him come unto Me and drink ;” when He stood by the sheep-gate, at which the flocks passed through for sacrifice, His sermon was of shepherds, sheep, and the one fold ; when the great candlestick was being lighted up in the court of the temple, He directed attention to Himself as the “Light of the world.” In the same manner, St. Paul took advantage of the anxious reverence of the Athenians

in the erection of an altar to the unknown God; of the Isthmian games, when he wrote to the Corinthians about "striving for the mastery;" while, to come down to a later date, and a lower authority, St. Chrysostom made large capital of temporary circumstances when he preached his splendid sermons on the statues; as he did on many other occasions^s.

Pithy and telling applications of Scripture may be made, by following in the path thus pointed out; and they will sink into the memory of those who hear them. So I have heard a preacher on the morning of the ninth Sunday after Trinity apply the lesson of Elijah's sacrifice to the "halting" of his own flock between the "two opinions" symbolized by the Church and the meeting-house; and on another day quaintly but effectively comparing the Dan and Bethel worship of Jeroboam to the Anabaptist meeting at one end of his parish, and the primitive Methodist at the other. Two parishes were greatly interested in a rival foot-race, which the preacher followed up on the following Sunday with a sermon on the Christian race of St. Paul. In a church on the borders of Dartmoor, he illustrated the parable of the lost sheep by reference to the wilderness country with which every hearer was daily familiar; and turned the same locality to good account also in expounding the parable of the sower. In a similar manner, a club feast will naturally suggest the topic of "bearing one another's burdens;" busy times, "man going forth to his work and to his

^s St. Chrysostom is an admirable model for a modern town preacher.

labour until the evening;" and harvest, a multitude of subjects of the most practical nature in which the working-day thoughts of working people, and of others too, may be so followed up on the day of rest, as to infuse a good tone into their minds in connexion with the labours of the season, during the following six days. Nothing more keeps people in mind of God's continual presence with them, and of their general responsibility to Him for their working hours, as well as for those during which they are at Divine service, listening to the preacher.

By adopting the extensive scheme of subjects thus suggested, a clergyman may effectually guard against a danger to which all settled preaching by the same person must, in some degree, be liable, that of sameness and want of novelty. There will be an attractive freshness about all the sermons of the good householder who brings out of his treasury things new and old; and it is not unlikely that the familiar voice of a pastor so diligently applying his studies to the office of preaching, may be far more pleasant to his flock than that of any stranger, however good a preacher.

Continual
novelty thus
gained.

§. *Plain Preaching.*

What is called plain preaching very often deserves to be called so on that euphemistic principle which leads every courteous person to abstain from the use of the word "ugly." The idea of plainness has been carried so far that one may sometimes hear a sermon, in which there are words and figures of speech that cannot be redeemed from the charge of being "slang." Once I heard, to my horror,

“Now, you boys in the gallery, I am going to tell you something about the devil,” and the “telling” was in corresponding style. To mention sins, or the evil one in coarse language or familiar, is to lower the true dignity of the pulpit without gaining any real plainness of speech by the substitution of it for the simple, unaffected English of the Bible.

A “plain sermon” is properly a sermon in which the ideas, arguments, and illustrations are of a character to be understood by imperfectly-educated people of ordinary intelligence; and the language such as is mostly contained in the ordinary vocabulary of the class addressed. In one of Augustus Hare’s sermons he speaks of smuggling and buying of smugglers, of poaching and buying of poachers. In another, referring to the increase of comforts among the poor, he speaks of tea and wheaten bread. A reviewer, praising this language, as being plain without being undignified, suggests that most preachers of that day would have shrunk from such straightforward expressions, and “would infallibly have warned these poor people on the downs against holding any intercourse with the nocturnal marauders on the main or on the manor; and have suggested the gratitude they owed for a fragrant beverage and farinaceous food⁹.” This illustration is a very fair one; but at the same time it must be understood that it is a mistake to try what may be called a “free and easy style,” in which constant reference is made to the

⁹ Quarterly Review, lix. 36. This review was written by the late Professor Blunt, and contains many valuable remarks on village preaching, which are not incorporated into his “Duties of the Parish Priest.”

circumstances of the poor, labourers and others, as if to show how condescending the preacher can be. Such references may be made, as I have already shown, with great advantage on fit occasions; but ought always to be made with dignity as well as simplicity. Nor should they be made too frequently, even if the congregation is composed wholly of the poor; for just as poor people like those books best which tell them about those who live in ranks somewhat above them, so they like to go away from their own special habits sometimes in sermons, and a constant harping upon their pursuits palls on their ears, and loses its force. This is an exaggeration of plainness analogous to the great anxiety once shown to use "pure Anglo-Saxon words" in preaching, without considering that many Anglo-Saxon words are as Greek to the uneducated, while many Anglo-French or Anglo-Latin words are part of their familiar language. In respect to language, indeed, there is much variation in the extent of the current vocabulary. London people of the labouring classes use and understand language of a much higher kind than do Devonshire labourers; and I remember once asking my way of a turnpike-keeper near Cambridge, when she directed me to go straight forward until the roads *divaricated*, and then turn to the right. It is terribly cramping, especially in extempore preaching, for an educated man to confine himself entirely to the limited vocabulary of an out-of-the-way district. In such cases relief may sometimes be found in the use of synonymous expressions, e. g., "So our spiritual state is in constant oscillation, ever swinging backwards and forwards between good and evil." Thus

the educated mind is satisfied with the word that naturally comes uppermost, and the uneducated with the idea in its own tongue.

A golden rule in respect to plain preaching is to avoid many-syllable words as much as possible. Another is to use quotations from Holy Scripture freely, sometimes reading them out from the Bible, and at others quoting the substance as it occurs to the memory, being careful not to run into any misrepresentation of the text. A third is to avoid the use of the editorial "we" in the pulpit, and to speak naturally, of yourself as "I," yourself and others as "we" or "you and I," not being afraid even of the more strictly personal "you" on fit occasions.

§. *Composition of Sermons.*

I feel so little confidence in any set of rules for the composition of sermons, that I shall not venture to say much on this particular head; though what has gone before is all of such a nature as to form some sort of guide to the work in question. Bishop Wilkins, in his "Ecclesiastes," groups the essentials of a sermon under the three heads, method, matter, and expression; each of which "do contribute mutual assistance to the other. A good method will direct to proper matter; and fitting matter will enable for good expression." Mr. Gresley, in his "Ecclesiastes Anglicanus," gives a more extended plan to which the reader may refer, if he is desirous of testing the value of elaborate directions on the subject. Perhaps the concise triplet, Knowledge, interest, and zeal, or Know your subject, be interested in it, and mean what you say, con-

tains almost all the rules that one person can lay down for another with advantage. For the talent of preaching is to be acquired not by rule, but by that careful study which makes a "full man," that habit of writing which makes an "exact man," and that habit of speaking which makes a "ready man;" and the cultivation of these with a special direction towards the composition and delivery of sermons, is the only way in which any clergyman can hope to fulfil the duty laid upon him as a preacher, with satisfaction to himself or profit to his audience.

§. *Extempore Preaching.*

The habit of preaching written sermons only was so general at no long-distant period, that if a clergyman did otherwise, he was almost sure to be considered a dissenter at heart. Yet it is probable that very few sermons were ever written down by the preacher himself until a comparatively recent age of the Church; and the habit is nowhere to be found so common as in the Church of England. Bishop Burnet says that the practice of writing down sermons originated in the strong party-spirit of the Reformation times, which made it necessary for preachers to have the evidence of a written page to produce in case of accusations brought against them by the opposite party. But Charles II. issued a proclamation to the University of Cambridge against the reading of sermons, in which it is said the practice "took its beginning from the disorders of the late times," and it is characterized as a "supine and slothful way of preaching," contrary to the "usage of foreign churches," "of the University heretofore," and to

the "nature of that holy exercise." It may possibly have been in obedience to this proclamation, that the finest preacher of written sermons that age produced endeavoured to preach extemporaneously before the king, but found himself so utterly wanting in words to begin with, that with the ejaculation, "Lord, be merciful to me, a sinner," he descended from the pulpit, to receive the witty king's compliments on his sermon of seven words, as the finest his Majesty had ever heard. Probably also this incident prompted South's verdict that extempore preaching is "sottish." At any rate the anecdote proves that the habit of using written sermons had become so ingrained that no royal proclamation was likely to alter it¹.

Yet there certainly is something "contrary to the nature of that holy exercise" in the practice of preaching from a manuscript book; and an analogous habit would not be tolerated in any other place where men speak in public. It is tolerated in the case of clergymen chiefly because preaching is a necessity of their profession, and it is supposed that as very few persons in the world are gifted with the faculty of speaking without book, therefore very few clergymen will be able to do so. Something of the same idea used to be held with respect to the faculty of

¹ A happy anecdote is told of Sanderson and Hammond. The latter had persuaded the former to preach from memory to a country congregation, and with much difficulty the great divine boggled through a few minutes' lecture. "Neither you nor any man living," said he to Hammond, "shall ever persuade me to preach again without my books." "Good doctor," Hammond replied, "be not angry; for if ever I persuade you to preach again without book, I will give you leave to burn all the books that I am master of."

original composition in our native language ; but so many of the educated young people of our own day are able to write fluently and sensibly, that this idea is becoming exploded, and original composition is looked upon more as an accomplishment than a natural gift. It appears to me that the expression of ideas by word of mouth is likewise an accomplishment, and that it will become far more common among the clergy when an honest endeavour is made by them to *educate themselves in this accomplishment* by study and practice. It is impossible to think of the extemporaneous speaking of many ignorant dissenting preachers otherwise than as an acquired "knack." Their fluent speaking often extends to a thirty or forty minutes' discourse, however few may be the ideas contained in it ; and it is simply absurd to suppose that educated gentlemen cannot acquire the same habit of speaking in public without book.

The first step towards training for public speaking, and therefore for extempore preaching, should be analogous to the first step in learning to write Latin verses. It would be a good thing if the oratorical power of our boys was drawn out for a while by nonsense speeches. Certainly no educated man, clergyman or layman, will ever acquire in years of maturity, the faculty of speaking good sense fluently unless he is daring enough to go through a period of practice in which he is content to cast off self-criticism to the winds. He must first learn to speak easily,—saying things the best way he can, but at all events, easily,—and then to speak sensibly. Let him declaim to the bookshelves in his study ; or if he has a patient wife, let her

be the suffering audience,—she will forgive and forget a great deal of nonsense,—and he will find that after a very few trials he will be able to cast nonsense speeches aside, and try his hand on something serious.

For a first essay at actual preaching without book, it will be wise to preach extemporaneously with book. First, let the sermon be written out as usual: secondly, let a marginal index be made on the blank page, more or less full as confidence is felt in the preacher's powers of speech, and taking care that the connexion between the paragraphs on the right, and the index on the left, is clear and sound. The preacher would then go into the pulpit with the marginal index on the left hand, as an apparatus for extemporizing when he felt in the happy vein for doing so; and with the full sermon on the right, as a solid resource when he felt that he could not do so with comfort to himself, or with edification of his hearers. At first, it will be well for him to attempt a portion of his sermon here and there; and by perseverance in the habit, he will find himself gradually depending less and less on the right-hand page, and trusting almost entirely to the margin. After some months' practice, he will find that he can trust himself to *substitute a note for a paragraph* in the composition of his sermon, and after a few months more will one day venture to preach with such notes alone before him. Perhaps he may think it wise to stop here; or perhaps he will find that he may as well, sometimes at least, discard even notes, and *think extemporaneously* as well as preach so. In my opinion, the wisest course is to use both ways according to circumstances, preaching from

notes when a sermon requires argument, and doing without them when it is of an expository character. But whatever advantages there may be in extemporaneous preaching, they are nearly as great when the language is extemporized, and the ideas written down, as when both are given without the aid of paper².

By adopting this gradual method, I have known a preacher who originally depended entirely on his MS., and was yet able, after a few years, to go to the pulpit on an emergency and preach for half an hour without a moment's preparation, and without faltering or talking nonsense; and I quite believe that such a task might be accomplished by any well-read clergyman of ordinary self-possession.

Of the respective advantages of written and extempore sermons there is something to be said on both sides. None but a very able man indeed should venture to preach an unwritten sermon before a highly-educated and sensitively critical audience; while, on the other hand, any man of ordinary talent, who has trained himself on the

² Sermon notes were largely used by the famous preachers of the seventeenth and eighteenth centuries. Archbishop Secker speaks of preaching from notes as the habit of his predecessors, and says that when well managed it is perhaps better than either written or extemporized sermons. Baxter says that he used notes as largely as any man, except when he was too lazy or too busy. Bishops Bull and Burnet—men of opposite sides in Theology—both used notes. Erasmus asserts that there is evidence of St. Augustine having done so. Neither Bull nor Burnet really needed them. Of the former it is told that his notes being on one occasion blown away by a gust of wind, he preached better without them; and of the latter, that being called on suddenly to preach a consecration sermon, Archbishop Tillotson declared it to have been the finest he ever heard.

plan I have suggested, may profitably preach "without book" to a village congregation. Every clergyman ought to be able to avail himself freely of both methods, and not slavishly to confine himself to either alone. If a very exact statement of any question with which he is not familiar should be needed, such, for instance, as of the Christian law of marriage, a written sermon will probably be the best, or at least full notes, even in a village church. But whether for such a purpose, or for ordinary preaching before an ordinarily well-informed town congregation, much must, of course, depend on the exactness and point with which a preacher is able to speak readily.

That extemporaneous sermons would be best on all occasions I have no doubt, provided that on all occasions clergymen could be ordinarily fluent and ordinarily exact; and I think the exceptions must be regulated by these two qualities of fluency and exactness. Whatever prejudice exists against such preaching, is founded on the very just objection which men of sense have to hearing preachers wander away into floods of trashy fluency, or boggle over arguments in which the arguer loses his logic and exasperates his hearers. But both of these faults a clergyman can guard against easily. He should acquire the power of expressing himself in good plain English, on any subject of which he has a good knowledge; and then take care to fill himself with that particular knowledge which is required for the sermon or sermons he is about to preach. If these precautions were taken, the prejudice spoken of would naturally die away.

There cannot be a doubt that it is a great advantage to a congregation to hear a sermon delivered with animation and warmth; but these both seem and are artificial when connected closely with a written discourse from which the preacher dare not raise his eyes. There must always be nearly as much difference between the tone of a man speaking without book, and that of one reading from book, as there is between the tones observable in reading and in conversation. An amount of emphatic repetition (not repetition for want of thoughts to make variety) is also allowable to oneself in extempore speaking, which would offend the taste on paper³. And, still more, a freedom in the choice of words which will make the speaker more acceptable and more intelligible to his hearers.

Again, the preacher and his hearers are more perfectly *en rapport* when he is speaking to them without reading. The eye has more life in it, even if the speaker is not consciously using it for the purpose of assisting his words. His attitude is such as to show that the people he is addressing are *first* in his mind, not a little MS. book on the pulpit desk. The appeal is more direct, and can hardly fail to be more warm in manner even if the very words are used which would be used in reading⁴. Altogether there is a more perfect feeling of "reality," a quality, for the sake of which many defects will be

³ Many speeches and sermons which read well, fail in delivery to produce an effect on popular audiences from being too condensed.

⁴ Let me add, that happy thoughts and expressions occur to the mind on the moment in extemporaneous preaching which no labour of thought in the study would evolve.

condoned, in preachers as well as others, by the age we live in. Assuredly, an extempore sermon may be a very dull one, as well as a written one, but a dull written sermon would lose much of its dullness if delivered extempore by an animated preacher. While, if the preacher is a reasonably-accomplished man, if he feels what he says, if he says what he has to say with animation and spirit, it is scarcely likely that he will realize the picture of the country vicar drawn by Sir Walter Scott:—

“Dry were his sermons, though his walls were wet.”

The sermons of a dull man must be dull, of an ignorant man, ignorant, whether they are extemporized or written. But I feel no doubt, that of two sermons, containing the same ideas, and preached by the same person, one being delivered from ideas thought out beforehand, in language found on the spur of the moment, and the other read; the former will be far more impressive in every way than the latter, and more productive of spiritual good.

A great advantage of extemporaneous preaching to the clergyman himself is the time gained. A twenty minutes' sermon takes up about five hours in the mere mechanical process of writing; and few men will be able to compose it in a single day, though the whole of the day be employed. For two written sermons a week, I suppose most clergymen are obliged to reckon the better part of three days, if they are, as they ought to be, well done. But where the preacher depends on the moment for his language, and only requires to “think out” his

sermons beforehand, he may (if a properly studious man) reckon a day as the utmost that will be required for putting two ordinary sermons into such a form that he can easily preach them from notes or without notes. If he is a methodical man, keeps a book of texts and subjects, a common-place book for jotting down sermon ideas; and arranges his Scriptural studies so that they run in the same course with his preaching, far less time even than this will be necessary; and perhaps the pencil notes of half an hour's thought will enable him to preach an excellent and conscientious sermon on any Gospel or Epistle in the Prayer Book.

Thus the advantages of extemporaneous preaching are great, both to the pastor and the flock; there is no reason why it should be either shallow in substance, or offensive in delivery; and the clergyman may as efficiently and conscientiously perform his duty of preaching often with a small, as with a large expenditure of time. If he applies himself studiously, conscientiously, and with good taste to extempore preaching, there is no reason why it should not as much promote the glory of God and the salvation of souls in the nineteenth century as it did in the age of Chrysostom or Augustine.

§. *Reliance on the Chief Pastor.*

Before parting with the subject, I desire to impress my reader strongly with the necessity of always preaching in faithful dependence on the grace of God the Holy Ghost, given for that purpose, as well as on human diligence, eloquence, and method. These latter may

* abound, but they will need the coal from off the altar if they are to lead to a spiritual result, the grace of God conveyed thence to the preacher, kindling the grace of God in the hearer. That grace is so given to clergymen by their ordination, that they have only, as it may be said, to summon its presence by a faithful seeking it in prayer, and they will receive it. A silent ejaculation of the heart for this should go up from time to time in every sermon; a prayer that God's Word may be truly and faithfully ministered by His grace given to the preacher, and that it may be truly and effectually received, by the same grace, into good ground which will bring forth fruit to perfection.

Above all, let the preacher ask of God, that he may have a right understanding of His Word, that he may be a faithful dispenser of it in fact as well as in intention; and to this end, also, let him live much in the presence of God, that by that means he may gain more and more knowledge of Him to convey to his flock. In respect to preaching, as to all other spiritual knowledge, our gifts must come from God; in respect to it, therefore, as of other gifts, the preacher should take up the tone of the Psalmist's words, and after all legitimate human endeavours have been used, yet look to the "Light of the world" for the vivification of all, and say, "In Thy light shall we see light."

CHAPTER V.

THE MINISTRY OF THE SACRAMENTS.

It is essential to an efficient discharge of pastoral duties, that the clergyman entrusted with cure of souls should have definite ideas as to the requirements of his position as “a faithful dispenser of God’s holy sacraments,” as well as of his office as a “faithful dispenser of the Word of God.” For “the ministration of the holy sacraments, in the congregation where he shall be lawfully appointed thereunto,” is not a mere mechanical work, the whole obligation of which is fulfilled by a perfunctory recitation of certain appointed words, and performance of certain appointed actions. Exactness in these is undoubtedly necessary to a faithful ministration of the sacraments; but important duties belong to the pastor as a “*steward* of the mysteries of God;” and, without restricting the term mysteries (as so used) to the two sacraments, it is beyond doubt that they are included, and that stewardship is part of a pastor’s duty in respect to them.

It will be my object, in the present chapter, to offer a practical guide to this portion of a clergyman’s work; viewing the sacraments of Baptism and the Holy Com-

munion as essential parts of the pastoral system; and treating midway of confirmation, as the link by which they are theoretically and practically joined together.

It has been truly observed, that the sacraments are *means* of grace, not *sources* of grace; and that to make them sources of grace would be to put them in the place of Christ. No duty can well be higher on the part of the pastor, as regards his flock, than that of training them in the truth that Christ's person is the original fountain of Christian grace, the Holy Spirit its original minister, and the place of sacraments in the Christian system, that of means, *media*, by which that grace is administered by the agents of God the Holy Spirit; those to whom the words, "Receive ye the Holy Ghost," have been said to that very end. To regard them, either for teaching or use, as more than channels by which streams of grace are brought down from the Fountain-head, would be as great an error as to suppose them less than the *efficacia signa* which they are declared to be in the Twenty-fifth Article of Religion; and the pastor may have to guard himself and others from these mistakes both in theory and in practice.

What sacra-
ments are.

The general principle to be adopted as the foundation of true theory and practice respecting the sacraments is, that they are the means by which God co-operates with man in his endeavour after Christian life. The grace given in Baptism places the person baptized in the position of a pardoned sinner, who begins from the time of Baptism to stand in a new relation to God; being accounted His child by spiritual

adoption as well as by natural creation, and receiving spiritual as well as natural gifts from Him. The grace given in the Holy Communion enables the Christian to live a Christian life by the power of God assisting him, which he could not live by his own unassisted ability. But, since co-operation of God with man necessarily requires that man on his part should co-operate with God, therefore the Divine grace given through these *media* is not irresistible, but may be made ineffectual by unworthy reception of either; the unworthy reception being also, in itself, a sin.

Such a general principle respecting the Sacraments necessarily leads to a responsibility on the part of those to whom their ministration is entrusted. A sacrament is constituted by an "outward form" and an "inward grace."

Exact dispensation of form and substance in administering them.

Without entering into any theological discussion as to the degree in which the latter is tied to the former, it may be assumed that a certain ministerial responsibility rests on every clergyman that he faithfully dispense both sacraments so constituted. Firstly, in respect to those essentials of form and substance which are set forth in their respective offices in the Prayer Book¹, he is not at

¹ In administering Baptism, for example, it is a very imperfect way of carrying out the sense of the Lord's injunction βαπτίζοντες αὐτοὺς, to dip the fingers in the water and sprinkle such drops as may chance to adhere to them upon the child—perhaps upon its cap or frock. As the primary injunction of the rubric which literally fulfilled our Lord's command is customarily set aside for the permission, "it shall suffice to pour water upon it," care should be taken that the infant's cap is removed, and water actually poured upon its head from the hollow of the hand, or from a silver shell, as is the custom in some churches. It is true that mediæval writers assert

liberty to administer them otherwise than “as the Lord hath commanded, and as this Church and Realm hath received the same;” and he has no right to deviate from rules which were evidently pared down by the Reformers to what those learned men considered the barest essentials, and which have been so considered by the most learned men of later days. And, secondly, he is also responsible in respect to the persons to whom the sacraments are administered, that they are such as are intended to receive the same, whether for admission into, or establishment in the body mystical of Christ. Of these several particulars it will be convenient to treat more in detail under the head of each of the two sacraments separately.

§. *Holy Baptism.*

Among the rules of the Church of England respecting Holy Baptism, the first that meets us is the one which directs that it is to be ordinarily administered in time of Divine service “upon Sundays or other holy days.” At one time it had become very common for this sacrament to be administered in private houses whenever the parents wished that it should be so; and few children, except those of the poor, were brought to Church to be baptized in the last generation. In our own time private baptisms in houses are exceptional, and seldom take place for any other reason than dangerous illness; but although the rule of the Prayer Book is so

the validity of Baptism if even a single drop of water accompanies the words; but there is no necessity for reducing the quantity used to the very verge of pretence.

far complied with that children are brought to the Church to be christened, it is still very common for christenings to be performed on week-days, when fewest persons are present at Divine service; or at some time on Sundays when there is no congregation present except those who have come to act as sponsors.

The title of the service is, however, "The Ministration of *Public* Baptism of Infants, to be used in the Church;" and the rubrics state in detail some forcible reasons why the practice of the Church should agree with this title. "The people are to be admonished, that it is most convenient that baptism should not be administered but upon Sundays, and other holy days, *when the most number of people come together*; as well for that the congregation there present may testify the receiving of them that be newly baptized into the number of Christ's Church; as also because in the baptism of infants every man present may be put in remembrance of his own profession made to God in his baptism. For which cause also it is expedient that baptism be ministered in the vulgar tongue." And in the rubric preceding the service for private baptism, "the curates of every parish" are ordered to warn the people that "without great cause and necessity, they procure not their children to be baptized at home in their houses." And still further to secure the presence of a congregation, the service for baptism is appointed to be used in the midst of Morning or Evening Prayer, after the reading of the second lesson.

The two reasons stated in the rubric are in themselves deserving of such respectful attention as should ensure

obedience to the rule, even if there were no others. But it may also be said, in addition, that the public ministration of baptism is much calculated to strengthen the halting faith of our people in the reality of the ordinance; that a familiarity with the words of the service will open out to them a flood of meaning which otherwise they would fail to see in other parts of the Church system; and that each ministration of the sacrament is a sermon to the eye and ear of the congregation which makes it less needful to urge its necessity upon them as the parents and guardians of children, and *teaches by devotion instead of by controversy*. Any inconveniences which may arise from the practice of really public baptism are trifling when set against such great advantages; but perhaps the only two actual inconveniences that could be named are, the additional length of the service, and the want of suitable arrangements in some of our overcrowded churches, where pews have elbowed the font into an obscure corner². The service will certainly be much increased in length when the number of baptisms is large; and in extreme cases, such as the great churches of London and manufacturing towns, it might be expedient to consider the afternoon service as one so especially set apart for baptisms that no sermon follows the prayers. Where baptisms are only occasional this inconvenience is hardly worth a thought, considering the greatness of the benefit gained; but

² Not always pews. A friend was restoring his church some fifteen years ago, when the architect requested leave to remove the font, a very large one of black marble, that he might substitute "a neat little basin which would not occupy any room."

even then the additional length of the service may easily be balanced by a few minutes taken from the sermon. As to the other objection to public baptism, all that can be said is, that the law of the Church is very plain, that very good reasons are assigned in the law itself why it should be obeyed, and that there are other special reasons applicable to our own times; and consequently, that a clergyman placed under circumstances which are so unfavourable that he cannot carry out this rule of the Church, ought not to rest satisfied until he has procured authority and means for making the necessary changes. In the early part of the last century, Bishop Bull said in a charge to his clergy respecting the practice of “hiding” baptism, “If private baptism (cases of necessity excepted) may be allowed, away with the fonts in your churches! What do they signify? To what purpose are they there?” and his words may suggest a necessity for reformation even in our own day³.

Although, however, public baptism in time of Divine service is the ordinary rule of the Church, provision is made for “the ministration of private baptism of children in houses;” and the clergyman who wishes to act both according to the spirit and the letter of the Prayer Book will often be placed in a position of some doubt and embarrassment by requests for such private baptism to

Private
Baptism.

³ It is better not to use an ordinary domestic vessel for private baptism. I have always used a silver shell (above five inches across) mounted on three dolphins, which was formerly a salt-cellar. It is gilded inside, and seems a suitable pattern of a vessel for the purpose. The silver “fonts” made are not suitable, as the water cannot be conveniently poured on to the child’s head from them.

be administered in cases where there seems to be no such "great cause and necessity" as is contemplated by the rubric. This is chiefly to be found among the poor and labouring classes in town-parishes, among whom the number of sickly infants is certainly very great, though the private baptism of many new-born children is desired when there is no sickness in the case. Several causes exist to make even the irreligious poor wish for the baptism of their children. Most burial clubs make it a rule not to pay the burial money for those that have not been baptized, and thus the rule of the Church as to the absence of religious ceremony in the burial of the unbaptized has come to be more generally known. Parents are, therefore, averse on both grounds to leaving their children unchristened, who would be wholly indifferent about it otherwise; and often send for the clergyman to the house for no other reason than that they wish to get the formality over as soon as possible, that they may be free from any anxiety. Such cases are clearly not within the range of the rule of the Church, as to "great cause and necessity."

At the same time, the Sixty-ninth Canon is very strict in requiring the clergyman (rector, vicar, or curate in sole charge as their substitute⁴) to baptize every infant in danger of death, and enjoins a severe punishment for neglect in this particular. "If any minister, being duly, without any manner of collusion, informed of the weakness and danger of death of any infant unbaptized in his

⁴ Curates to resident rectors were all but unknown until the last sixty or seventy years. See Appendix A.

parish, and thereupon desired to go or come to the place where the said infant remaineth, to baptize the same, shall either wilfully refuse so to do, or of purpose, or of gross negligence, shall so defer the time, as, when he might conveniently have resorted to the place, and have baptized the said infant, it dieth, through such his default, unbaptized; the said minister shall be suspended for three months." The clergyman is therefore bound to administer baptism privately, in case of real necessity, as much as he is bound not so to administer it unless such necessity is real. And, experience having shown that there is "collusion" or pretence of necessity in these days as there was when the Canon was made, he is bound to use his best discretion in distinguishing the cases where real "danger of death" exists from those in which there is no such danger. In some instances, the "collusion" may be detected by a little questioning as to the actual reason for wishing the child to be baptized; or by the absence of medical attendance, showing that no danger is supposed to exist,—a circumstance which, if combined with healthy appearance of the infant, is almost a certain guide. But far the safest plan is, to require a certificate from the medical attendant in any doubtful case, the moral effect of the knowledge that it will be required being quite as valuable in its results, as the assurance thus given to the clergyman that he is doing his duty.

The pastor of a large parish has often also to determine, and perhaps without much time being given for deliberation, on the course

Lay baptisms.

which it is his duty to take with respect to children not baptized by himself, but alleged to have been baptized by some other person; and a conscientious mind will be anxious to guard (1) against a repetition of the sacrament when it has been duly administered already "as the Lord hath commanded, and as this Church and Realm hath received the same;" or (2) against an omission of the sacrament altogether, by a too easy conclusion that it has been duly administered.

The line which he is to take in such cases is clearly indicated by the exact questions in the service for Private Baptism; when, "if those that bring any child to the Church, do answer that the same child is already baptized," he is directed to "examine them further," by asking the four questions,—

"By whom was this child baptized?"

"Who was present when this child was baptized?"

"With what matter was this child baptized?"

"With what words was this child baptized?"

But this is the language of scientific theology, and I have never been able to obtain satisfactory answers to these questions without first rendering them into current English⁵. They show, however, very clearly what the principles of the Church of England are in respect to the essentials of baptism, being followed up as they are by the final rubric of the same office, which directs the conditional form of words to be used if such uncertain

⁵ I have actually found old women, (nurses and midwives,) confuse baptism and vaccination. It is very rarely that uneducated people understand baptism and christening to be synonymous.

answers are given to “the priest’s questions, as that it cannot appear that the child was baptized with water, In the Name of the Father, and of the Son, and of the Holy Ghost, (which are essential parts of baptism,)” &c.

The question, whether such baptism is invalid, and to be repeated, if not administered by a clergyman, has been largely argued in the courts of law during the present century; and in the well-known cases of *Kemp v. Wickes* (1809), before Sir John Nicholl; of *Mastin v. Escott*, before Sir Herbert Jenner (1841); and an appeal from the latter, in which Lord Brougham gave the judgment; it has been decided in the negative. Archbishop Laurence, and other authorities, had previously written against the idea that a clergyman was absolutely the only lawful minister of baptism, in all cases; and the former says, “it was always the doctrine of the Reformation that the element of water alone, united to the form of words prescribed by our Saviour, constituted true baptism⁶.” Thus, the substantial matter on which the pastor has to make inquiry in such cases is, as to whether the child, brought for admission into the Church or for Christian burial, has been lawfully baptized by any person; and he must consider a Dissenting preacher, a surgeon, or any other lay person as a lawful minister of this sacrament. I have received many certificates of such baptisms, in cases where infants, of whose names I had no record in the register, were brought to me for burial;

⁶ Laurence on the Doctrine of the Church of England on the Efficacy of Baptism. Part II. p. 117. See also Maskell’s “Holy Baptism,” pp. 189—252, for a complete consideration of this question.

and of these I subjoin a few, printed (*verbatim et literatim*, names excepted) from the originals, as offering good illustrations from several points of view of the subject before us. It may be stated that they come from a district in which there are probably not more than 500 or 600 confirmed Church people out of 4000 inhabitants, and in which there are two small churches, holding about 200 persons each, and seven meeting-houses; the mother church, some distance off, being situated in the midst of another 4000.

1. *From a Local Preacher.*

This is Certify that Marg^t —, Child alfort was duely Baptized by me

Stepⁿ —

Minister of the Cosple

2. *From a Wesleyan Minister.*

The child of Thomas — was *duly* Baptized by me on the 29th of May 186—.

Rich^d —

Wesleyan

Minister

3. *From a Surgeon.*

Dear Sir

The Child of Benj ——— was Christened by me according to the form in use amongst Surgeons here

Yours truly

J—— ———

Rev. Mr. Blunt.

4. *From a Local Preacher.*

Certificate of Baptism administered with water, in the Name of the Father, and of the Son, and of the Holy Ghost.

This is to certify that William Son of Percivel and Mary ———, of ——— And was Baptized on the 3 Day of November.

Matthew ———

Primitive Methodist

Local Preacher.

5. *From a Local Preacher.*

——— Moor.

This is to certfye that I babized Mr. Robert ———'s child on the 26 of September 186-.

James ———.

6. *From a Primitive Methodist Preacher.*

CERTIFICATE OF BAPTISM.

Administered with Water, in the Name of the Father, and of the Son, and of the Holy Ghost.

In the Parish of _____ in the County of _____
 in the year 186—.

When Baptized.	Child's Christian Name.	Parents' Names.		Abode.	Quality, Trade, or Profession.	By whom the Ceremony was performed.
		Christian.	Surname.			
186— February 13th.	Margaret	William and Margaret	—	—	—	John —

The above is a true Copy from the PRIMITIVE METHODIST Register Book of Baptisms in

The ——— Lane Chapel, ——— Circuit.

Witness my hand this 8th day of December 186—.

JOHN ——— Minister.

Although it is much to be wished that all children were baptized by the clergy, yet it is manifestly desirable that while irregular baptisms are so frequent as they are, the proper way of working them into the system of the Church is to adopt some such plan as these certificates indicate; and I think, also, that they tend to promote a careful administration of the sacrament in such cases. With a certificate like that on the opposite page, there need be no hesitation as to admitting the child into the Church without the conditional form of baptism. Without any certificate there would be much room for doubt whether "some things essential to this sacrament may" not "happen to be omitted," through ignorance, carelessness, or indifference.

The public administration of baptism will go far towards exhibiting to the people its proper place in the Christian system, and when that place is recognized by any, they will gladly and reverently avail themselves of the sacrament for their children at as early a time as possible; but there is much ignorance on the subject, and it will form a part of the pastor's labours to instruct his flock in the spiritual value of baptism, as a means of grace wherein God pardons the original sin which clings to us in our natural birth, and draws us into an union with Christ, the maintenance of which is the work of all the subsequent life of the baptized. "A minister," says Bishop Burnet, "ought to instruct his people frequently of the nature of baptism, that they may not go about it merely as a ceremony, as it is too visible the greater part do; but that they may

Baptism in
its relation
to pastoral
work.

consider it as the dedicating their children to God, the offering them to Christ, and the holding them thereafter as His; directing their chief care about them to the breeding them up in the 'nurture and admonition of the Lord.'” The more this is impressed upon parents, in sermons and in private converse, the more ready will they be to bring their children to be made the children of God. The reality of God's love, and of His mysterious work in this sacrament, may be set forth without at all entering into controversy; the terms of the baptismal service itself being sufficient ground on which to build. And if, by thus setting forth God's love for the little children whom He has commanded to be brought unto Him, the pastor can wean his flock from looking upon the *Christianing* of their children as a mere “naming” them; if he can persuade them that by that ordinance those children are taken into His care in some special manner which must give a birthright and a blessing to them, even if they should afterwards cast these away; then it would be felt that they were as much bound to provide for the baptism of their little ones, as they are to provide for their bodily wants; and that although only the clergyman can be punished by man for wilfully neglecting to baptize them, yet God cannot but visit on the parents a like neglect on their parts, in the cruel withholding from them of a blessing which He is ready to bestow.

The pastor himself will naturally be anxious to secure early baptism for all the children of his flock. The rubric enjoins him to “often admonish the people, that they defer not the baptism of their children longer than the

first or second Sunday next after their birth ;” but custom has fixed the time at about the fourth, when the mother is also able to come to her Churching, and to be present at her infant’s baptism⁷. Beyond that time delay should not be knowingly allowed without remonstrance ; although, of course, in very populous parishes the clergyman will not know of all, or nearly all, cases of such delay. But he will always rejoice at early baptisms, in the conviction that he is then putting the little ones of his flock into God’s hands, whatever their future may be ; and that he is laying the foundation of the Christian life at a period of natural life when God’s work on the soul can meet with little or no resistance for some time from the will of man. He will feel that he is originating the material, so to speak, of his pastoral work ; forming a nucleus, around which parental and school instruction, a pastor’s care, and confirmation, are to gather ; and that he has added one more to the number of those respecting whom he trusts to take up the words of his Master and say, “ Behold I, and the children whom Thou hast given me,” the lambs whom Thou hast commanded me to feed.

§. *Confirmation.*

The convenience of systematic arrangement induces

⁷ It has been found extremely useful in promoting early baptisms for a set of “ Christening clothes ” to be provided, or several, which are to be lent out on the return of the bag or box connected with the Lying-in Club. It should be simple, but better than mothers of the class can generally provide. I have known a country parish where these Christening clothes were almost as established an institution as the ancient Chrisom ; and certainly every one would wish to see children dressed in white when brought to the font, rather than in the coloured clothes often used.

me to take the subject of Confirmation under review immediately after considering that of Holy Baptism, and before considering that of the Holy Communion; for it forms the natural link between the two in the pastoral system as carried out by the bishop and his subordinate pastor. But confirmation has always been accounted the complement of baptism from the earliest ages of the Church⁸: it seems, therefore, natural to include it in the chapter which is devoted to the consideration of that sacrament as part of the pastoral work and responsibility.

The special duty devolving upon the parochial clergy, in respect to this ordinance, is very clearly set down in the Sixty-first Canon.

Law of confirmation.

“Every minister that hath cure and charge of souls, for the better accomplishing of the orders prescribed in the Book of Common Prayer concerning confirmation, shall take especial care that none shall be presented to the bishop for him to lay his hands upon, but such as can render an account of their faith, according to the Catechism in the said book contained. And when the bishop shall assign any time for the performance of that part of his duty, every such minister shall use his best endeavour to prepare and make able, and likewise to procure as many as can to be then brought, and by the bishop to be confirmed.”

⁸ Canon LX. says, “It hath been a solemn, ancient, and laudable custom in the Church of God, continued from the Apostles’ times, that all bishops should lay their hands upon children baptized, and instructed in the Catechism of Christian religion, praying over them, and blessing them, which we commonly call Confirmation,” &c.

The effect of the Reformation upon the office for confirmation, as administered in the Church of England, was to bring out more prominently into view that inherent part of the ordinance which rests with the person to be confirmed, the ratification of the baptismal vows⁹. In early ages of the Church, the rite was administered at the time of, or very soon after baptism, both to infants and adults. But the confirmation of infants appears to have been growing less common in the times before the Reformation, three and seven years being mentioned in synodal decrees of the thirteenth century as the period of life beyond which it was not to be delayed. The Reformers abolished the confirmation of infants, and substituted the "Order of Confirmation, or laying on of hands upon those that are baptized and come to years of discretion;" declaring that "the Church hath thought good to order, that none hereafter shall be confirmed, but such as can say the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer to such other questions, as in the short Catechism are contained." "Children now come to the years of discretion, and having learned what their godfathers and godmothers promised for them in baptism." In making this provision, it is clear from the detailed history of the change that the Reformers did not by any means intend to depress the

⁹ In the earlier Prayer Books the expression now printed "ratify and confirm" was "ratify and confess." It need hardly be pointed out (except that the mistake has been so frequently made), that a person is not confirmed by their ratification of the baptismal vows. The kind of paronomasia in the use of the word "confirm" is not uncommon in the Prayer Book. But such ratification is made a necessary preliminary.

exhibition of the rite as a means of grace. What the laying on of hands had been in the ages preceding—"continued from the Apostles' times," as stated in the Sixty-first Canon,—that it was still to be esteemed, but the rite was only to be administered to those who were of age to receive it with understanding.

Modern construction of the law, different from that of the persons who made it.

This feature of Reformation action has been carried much further in recent times than it was carried by the Reformers; and one striking and painful consequence has been the diminution of the number of young communicants¹. The Reformed Church maintained its ancient practice of not administering the Holy Communion to any except those who were either confirmed or ready and desirous to be so; but the age of sixteen years was considered to be the latest time at which persons should first receive it, and the Reformers must therefore have intended that confirmation should take place at some time before that age. Thus, the 112th Canon enjoins that "the minister, churchwardens, quest-men, and assistants of every parish-church and chapel, shall yearly, within forty days after Easter, exhibit to the bishop or his chancellor the names and surnames of all the parishioners, as well men as women, which being of the age of sixteen years, received not the communion at Easter before." And since

¹ After a confirmation in the Eastern Counties, seven or eight young people attended at the Holy Communion. Their attendance was so unprecedented, that some of the old communicants actually began to sign a memorial to the clergyman requesting him to forbid it, as the communion was meant for *old*, not *young* people. This idea is seldom carried so far, but it is latent in the minds of many.

Confirmations are expressly ordered by the Sixtieth Canon to be performed according to the custom of "former ages" "every third year," this shows that so early an age even as twelve or thirteen was not considered too early for it to take place. This was, in fact, the actual age stated in the interpretation of Queen Elizabeth's injunctions which was drawn up by authority about 1559; in which it is directed, "That children be not admitted to the communion before the age of twelve or thirteen years, being of good discretion, and well instructed before²." Archbishop Grindall enjoined "all above fourteen years of age to receive in their own churches the communion three times at least in the year³." The same age is also to be found mentioned in Articles of Inquiry of later date, down to about the time when the administration of confirmation became so infrequent in the last century. It is clear, therefore, that the "years of discretion" required in candidates were supposed by the Reformers (even in those days of scanty education) to be reached at twelve or thirteen, perhaps the earliest age at which the generality of children could then "say the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and be further instructed in the Church Catechism set forth for that purpose⁴." In modern times, however, we often see confirmation delayed until young people have grown to be seventeen or eighteen years of age, or even older. But if, as the first preface to the office stated, "Con-

² Cardwell's Documentary Annals, i. 206.

³ Ibid. i. 336.

⁴ At the moment of writing, a little boy is learning his Latin lesson at my table, who certainly comes up to this standard of religious knowledge, though not yet ten years of age.

Return to
Reformation
construction
of the law
desirable.

firmation is ministered to them that be baptized, that by imposition of hands and prayer they may receive strength and defence against all temptations to sin, and the assaults of the world and the devil," these young persons are deprived for some years of a means of grace in confirmation, and of the higher grace of the Holy Communion at a time of life when they are passing from the innocency of childhood to the fuller capacity for, and knowledge of, sin. As this is a most critical period for the physical constitution, a period in which the healthiness of after-life is settled, or the seeds of disease sown for future development, so it is a critical time with our spiritual nature, when not only the care of parents and teachers is needed, but also the grace of God in its fullest available measure, to guard, strengthen, and develope the Christian faculties. Let the pastor, then, impress upon parents and God-parents, the urgent need their children stand in of the help of God as well as of their own care and guidance; and let them bring before them the true reason for which confirmation is administered: let them tell the whole truth about the Holy Communion, that it is a means of grace, and not only a mark of Church fellowship, and he may hope that they will be more ready to "bring their children to the bishop to be confirmed by him," that thus they may (without parting with their own responsibilities, which they cannot do) once again give those children up into God's hands at the outset of their responsible life as they gave them up before, when they brought them to Christ in their baptism, according to His command.

In carrying out his duty towards the children of his flock, the clergyman will endeavour to use the practice of public catechizing as a very efficient means of constant preparation for confirmation. The title of the Catechism, "An Instruction to be learned of every person, before he be brought to be confirmed by the Bishop," shows the intimate connexion between catechizing and confirmation, since the learning of the formulary in question is the foundation of catechizing, and begun some years before it is perfectly known. One chief use of catechizing is, indeed, that it is a frequent anticipation of that ratification of the baptismal vow which is to be made formally before the bishop. Each time the child replies, "Yes verily; and by God's help so I will" keep those promises that were made in my name at my baptism, it makes a solemn profession before the Church of God; and should be made to understand the force of the expression, "by God's help so I will"—the very form of the pastor's own ordination vows. If public catechizing is practised, the clergyman will find himself amply repaid by the results, and those results will show themselves prominently at the time when it becomes his duty to enter on a more direct and immediate preparation of the children for confirmation. I have already recommended that a private manual should be compiled by the clergyman himself as an aid for carrying out this important duty in church or school, and some works are referred to in the foot-note, which will much assist him in doing so⁵.

Catechizing
a prepara-
tion for con-
firmation.

⁵ The two most comprehensive works on the Catechism are the Bishop of Tasmania's (Russel-Nixon) "Lectures Historical, Doctrinal, and Practical,"

Definite preparation for confirmation.

The immediate and more definite work of preparing candidates for confirmation, should be directed towards three principal ends: (1) Systematic instruction in Faith, Duty, and the subject of Confirmation; (2) The origination of habits of prayer and self-examination, such as are suitable to the life of those who are entering on the more perfect Christian walk, and are ceasing to be mere children in religion and responsibility; (3) Instruction in the doctrine of the Holy Communion, and actual preparation for the reception of that Sacrament.

The clergyman will find his work simplified if he keeps a register of his candidates in which to note their names, ages, attendance, progress in the course of instruction, and such other particulars as he may think advisable. They should also be desired to use a special prayer, such as this:—

To be said at your prayers every Night and Morning until the Confirmation.

O Lord and Heavenly Father, enable me, I beseech Thee, to prepare for Confirmation, by earnestly endeavouring to live as a faithful child of God, and to learn the things I am required to know: that when the hands of Thy servant the bishop are laid upon me I may receive the full benefit of his blessing, and be made fit for a further measure of Thy grace, through Jesus Christ our Lord. Amen.

and Mr. Isaac Williams' two volumes of Sermons. Bishop Nicholson's⁴ Exposition is also valuable. St. Cyril of Jerusalem's Catechetical Lectures ought to be studied by every Catechist.

It will be very advisable, also, to test the knowledge of the candidates, and to practise them in the clear expression of it, by means of one or two examination papers, which should be *taken home*, and *answered carefully in writing*. I subjoin two specimens of such papers, which have been found to answer :—

1. Why do you wish to be confirmed ?
2. Who will confirm you ?
3. How will he do it ?
4. What benefit do you expect to get from Confirmation ?
5. Between what two holy ordinances is Confirmation a link ?
6. In what “state” does the Catechism say you were placed by the Sacrament of Baptism ?
7. What is to make you more firm in that state ?
8. What other holy ordinance is required to give full effect to the benefits of Confirmation ?
9. What persons are fit to be confirmed ?
10. What confirmed persons are unfit to receive the Lord’s Supper.
11. Do you intend to receive it at once, or not ?
12. Why ?

“QUESTIONS

FOR THOSE WHO DESIRE TO BE CONFIRMED.

1. Why do you wish to be confirmed ?
2. What is the meaning of Confirmation ?
3. What is the use of Confirmation ?

4. Was it the custom of the Apostles to confirm those who were baptized?
5. What outward sign did they use?
6. What blessing followed their use of this ordinance?
7. Can you bring any text from the Epistles to show that this practice is according to the Word of God?
8. What blessing do you expect from the use of this ordinance?
9. Is it the real desire of your heart to renounce the world, the flesh, and the devil, to live as a child of God, a member of Christ, and an inheritor of the kingdom of Heaven ought to live?
10. What do you mean by renouncing the world?
11. What by renouncing the flesh?
12. What by renouncing the devil?
13. By what power do you hope to be enabled to do this?
14. What do you mean by believing in Christ?
15. Do you believe in Him?
16. What proof have you to give me that you do believe?
17. What is the work of God the Holy Ghost in Baptism?
18. What is the work of God the Holy Ghost in Confirmation?

“MY DEAR YOUNG FRIENDS,

“Anxious that you should understand the nature of Confirmation, and reap the full blessing of it, I wish you to consider these questions before you come to me. Some of them you may be able to answer, and some not: after all it will be the feeling with which you come, your state of *heart*, rather than your being able to give correct

answers, which will weigh most with me : an honest answer to the ninth question, for instance. I trust you will come without fear, remembering that if I should even see cause to advise any of you to wait for another opportunity (which I trust I shall not have occasion to do), it would merely be in my affectionate care for your souls.

“ Commending you to the Lord, who is able to build you up and give you an inheritance among them that are sanctified, and entreating Him that a blessing from on high may rest upon you in this matter, I am,

“ Your affectionate Minister,
————— ”

On the confirmation day itself the candidates should be assembled in their own church, (if possible,) a prayer said for God to “ prevent them with His grace ” in the work of the day ; and a last word spoken on the subject of reverence and order. The clergyman and his wife should then respectively take charge of the boys and the girls, the lady seeing to the convenience of the latter in respect to disposal of bonnets, and putting on caps. If they can return in the same order, and end the day with a quiet treat at the parsonage, before or after Evening Prayer, so much the better, as the whole day will then come under the eye of the clergyman, and the temptation to mere holiday-making will be avoided.

Much has been said about the difficulty of keeping a hold upon young people after they have been confirmed ; and evening schools and Bible classes have been recommended for the purpose.

After Confirmation.

These are very good in their way, and the latter are especially valuable; but they have no direct reference to Confirmation, or what they have bears rather on the time preceding it than on that which follows. The most firm hold upon the confirmed is to be gained by a faithful adherence to the spirit of the Church of England, which makes Confirmation a preparation for the reception of the Holy Communion, and supposes the latter to be received as soon as the former has been administered. I will not enter upon any discussion as to the age at which it is safe for the confirmed to come to the Lord's Table, because I really do not see how that question can be open to discussion after Confirmation. Every person is confirmed for the express purpose of qualifying them for admission to the number of communicants; and if the clergyman has not brought most of his candidates to a fit state for such admission, they are hardly in a fit state to swell the list of those he takes up to the bishop. A modern bishop has written to his clergy on this subject as follows, and his words undoubtedly express the tone of the Prayer Book and of the Canons which speak about Confirmation.

“Confirmation ought in all cases to be regarded as a preparation for an immediate partaking of the Holy Communion, and I shall be ready to receive as candidates any who desire at once to communicate, and whom you judge to be sufficiently matured in the Christian life to be fit and worthy communicants. Whilst I would not have you make a promise of attending the Communion a *condition* of receiving a ticket for Confirmation, the existence of such an intention, formed on right grounds, is what should

chiefly guide your own decision as to the fitness of your candidates. I wish you to present to me no others, under the age of sixteen. Nor should you admit them then, unless you have a good hope that they will come to Confirmation with intelligence and sincerity of heart ⁶."

The pastor will scarcely ever recover such an opportunity for preparing communicants if he loses it; and there is too sad a probability that those who do not begin the habit of regular communion soon after Confirmation, will grow up indifferent to it until a much later period of life ⁷. In this, as in all other matters concerning his ministry, the pastor should have faith in God, and try to communicate his own reverent trust to parents and the young people themselves. Believing that the grace of God is given in the ordinances provided by Him for its transmission, they will believe that it is more potent than any human agency or will in settling the hearts of young Christians in the way of holiness. Let him pray earnestly for them that all dangers of unworthy reception may be removed, and that the promised blessing of the sacra-

⁶ I may also quote Archbishop Whately. "It is of great importance . . . that those confirmed should have the earliest possible opportunity of attending at the Lord's Table, and should be earnestly pressed to avail themselves of it at once."—Parish Pastor, p. 280. Archbishop Whately considers such an early attendance the best security against wrong ideas on the subject of the Eucharist.

⁷ The alleged "thoughtlessness" of young people is much exaggerated. *Profane frivolity* would certainly be a legitimate reason for pausing before coming to the Lord's Table; but short of this, I cannot see why the natural hilarity of youth should be considered so. There is often far more of holy innocence combined with it than with the self-possessed gravity of maturer years.

ment may be given to them; and then let him endeavour to preoccupy the ground of their hearts with the grace of God and the love of God, that being as strong men armed, they may keep the goods in peace which He has bestowed upon them. Let him speak to them, and act towards them, in the spirit of one who knew well both his Master, and that Master's little ones:—"Ye are of God, little children, and have overcome them; because greater is He that is in you, than he that is in the world."

§. *The Holy Communion.*

In coming to the consideration of the Holy Communion, in its relation to the subject of the present volume, I feel so much difficulty, on account of the controversial atmosphere in which the Church has been involved of late years, that I must restrict my remarks almost to a bare statement of the leading features of the pastor's duty in respect to it; trusting that the outline thus given may be suggestive of further thought to the reader.

The place occupied by this Sacrament in the Church of England's pastoral system is to be deduced from the Prayer Book and the Canons; the statements of the Articles further defining certain points of doctrine which do not now come under our notice.

A general review of the whole service, and of the rubrics belonging to it, will show that the double aspect of all ministerial acts must be carefully remembered in the consideration of the Sacrament from this pastoral point of view.

The Holy
Communion
an ἀνάμνη-
σις.

Thus its celebration is to be undertaken, not only as a work that looks towards man, but also as one looking towards God; an Eucharist, or “sacrifice of praise and thanksgiving,” which we pray God “mercifully to accept,” as well as the offering of “ourselves, our souls and bodies.” It is a solemn *ἀνάμνησις* to Him on behalf of His people, as well as a solemn *καταγγελία* of the Lord’s death by those who “eat that bread, and drink that cup.”

It is to this principle that we must trace the rule of the Church which, enjoining that “in cathedral and collegiate churches and colleges, where there are many priests and deacons, they shall all receive the Communion with the priest every Sunday at the least, except they have a reasonable cause to the contrary,” evidently contemplates a celebration of it even more frequently than “every Sunday,” in places where the diocese is represented, (as in cathedrals,) or where many of those engaged in the ministerial service of God are gathered, as in colleges of clergy. The most solemn ministerial work done by the Church on earth, and that in which she draws nearest to the throne of God, is to be done thus frequently, not only for the benefit of those who partake of the Communion, but also that this memorial of Christ may be frequently presented to God as the most fervent and solemn of all devotional acts that can be rendered.

And, as provision is made by the Prayer Book for the celebration of the Holy Communion on all “Sundays and Holy Days,” if there are “four (or three at the least) to

communicate with the priest," so this principle should be kept in view by the pastor as one which very much concerns both himself and his flock, and should be at least one reason for using such frequent celebrations. When the pastor prays God in this most solemn of all devotional services to "inspire continually the Universal Church with the spirit of truth, unity, and concord," and to grant that all they that do confess His holy Name may agree in the truth of His holy Word, and live "in unity and godly love," it is impossible for him not to remember especially that portion of the Universal Church which is committed to his charge. So with his petition for those who are "in trouble, sorrow, need, sickness, or any other adversity," whether part of "this congregation here present," or in their own homes. "Thy servants departed this life in Thy faith and fear," for whom "we also bless God's holy Name," naturally includes those who are near and dear to the memory of both pastor and people, quite as much as the saints of God in more distant times and places. And we should certainly miss one most admirable and prevailing use of the Eucharistic service, from which these words are quoted, if we failed to make a particular as well as a general application of it in the spirit in which it is written, and in reference to the pastoral work in which Christ's ministers are engaged.

Looking at the Holy Communion also as a
As a means
of grace. means of grace, it must be the earnest wish
of every faithful pastor that he and his flock
should gain as much benefit as possible from it to help

them forward in their Christian life. If, therefore, he is sure of always having the requisite number of communicants, it is his duty to celebrate the Holy Communion whenever he thinks it his duty to say the first part of the service; and he will consider this part of the service as, in fact, marred of its most important feature if it is not made part of an actual celebration⁸.

It is quite unnecessary for me to say any thing of the pastor's duty in urging his people to become communicants, and to communicate frequently, as this is the object which every earnest clergyman sets before himself in the training of souls for a closer walk with God. Not so very long ago one might hear clergymen argue that frequent communion was not contemplated by the Church of England, urging the law that every parishioner is required to communicate three times a year only, and restricting themselves to celebrations at Christmas, Easter, and Whitsuntide, in practical agreement with this theory. Such a dry and legal view of this holy Sacrament is rapidly becoming extinguished, and few clergymen are now satisfied with a less frequent celebration than every month, as few consider that the objects of communicating

⁸ The principle thus stated is now very commonly allowed, and adopted. Many years ago it was revived by Mr. Howels at Long Acre Chapel, where there was a weekly celebration of the Holy Communion until his death. I am not aware when, or on what principle, the monthly communion was substituted for the weekly one in our parish churches. Perhaps it originated in the decline of practical religion after the Great Rebellion. If weekly communion had not unfortunately, and untruly, been supposed to be a "party-badge," (it is sad to be obliged to write the word on such a subject,) it would have been much more generally revived than it has been.

are fully attained by their parishioners if they present themselves at the Lord's Table only on the great festivals. But, in reality, it has always remained on the face of the Prayer Book, that "the curates shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their parishioners to the often receiving of the Holy Communion of the body and blood of our Saviour Christ⁹;" and the spirit of this injunction is conspicuous in every part of the devotional provision made by the Church for the celebration of the Holy Communion. Such also will be the spirit of all, pastor and people alike, who look to the grace of God as the real foundation of holy living; and who depend upon that grace for the continued maintenance of their spirituality, and not on occasional excitement of their feelings¹.

No doubt the increase of practical religion among us of late years is very much owing to a more true appreciation of, and reverence for, the Holy Communion. It is no longer degraded by being made a political test, and ever since that degradation passed away it has been gradually becoming more commonly used as a means of grace. Such a continuous increase in the number of communicants in any single parish may be taken as a safe index to the reality of the work which is being done by

⁹ Rubric to "Communion of the Sick."

¹ An excellent book for giving away among the half-instructed portion of the people is, "The Holy Communion, its Nature and Benefits, with a Notice of some common Objections to receiving it, &c.," by the Rev. W. H. Ridley, Rector of Hambleden. It is published by Mozley, and by Hamilton, Adams, and Co., and contains 120 pages of valuable explanatory and devotional matter for the cost of a few pence.

the pastor of it; and he will be constantly working towards this end, as the truest way in which he can draw his people towards the Good Shepherd, and feed them with "the bread of life which cometh down from heaven."

The number of communicants is, however, far short of what it ought to be; and I feel convinced that two principal reasons are reserve and want of knowledge. In special cases an excellent preparation for the Holy Communion would be made by previous presence on several occasions, without communicating, before coming to a final decision. But the number of faithful communicants would be largely increased if more instruction was given in the way of definite and individual preparation as well as in sermons. Such instruction is needed by three classes of persons; (1) Those who are coming to their first Communion; (2) Those who have communicated before, but have long ceased to do so; and (3) those who are in doubt or fear through supposed unfitness or real hindrances. Instruction of this sort requires much tact and discretion; but if well managed, it is attended with the happiest results.

CHAPTER VI.

THE VISITATION OF THE SICK.

THERE are some points in which the practice of the clergy of the Church of England falls far short of the standard set up in the Canons and the Book of Common Prayer; but in pastoral visitation, and especially in the visitation of the sick, their practice has exceeded that standard. There are two reasons for this. One is, that the circumstances of our population, and the rapid growth of it without a commensurate increase in the number of clergy, has drawn out a higher development of the missionary spirit than was ever known in the Church of England before; the other, that the political necessities of the Reformation times, which necessitated great restrictions upon the clergy in their private ministrations, are entirely unknown in modern days, clergymen being universally supporters of order and the existing government of the land.

The Law. The definite law of the Church on the subject of Visiting the Sick is to be found in the Sixty-seventh Canon: "When any person is dangerously sick in any parish, the minister or curate, having

knowledge thereof, shall resort unto him or her, (if the disease be not known, or probably suspected to be infectious,) to instruct and comfort them in their distress, according to the order of the Communion Book, if he be no preacher; or if he be a preacher, then as he shall think most needful and convenient." There is also an office for the Visitation of the Sick, and the Communion of the Sick, the former being mainly a translation of the *Ordo ad Visitandum Infirmum*, and the *De Extrema Unctione* of the pre-Reformation Church¹; and it seems intended to comprehend the pastor's duty to the sick or dying members of his flock wholly within the bounds of this office.

Our modern interpretation of the obligations belonging to the parochial clergyman takes a Modern
practice. much wider range, and is founded rather on the general principle of the Ordination vow "to be ready with faithful diligence to use private monitions and exhortations to the sick as need shall require and occasion be given," than on the Canon and Office referred to. For there are a multitude of aged, infirm, and invalid persons towards whom need requires and occasion is given for using such monitions and exhortations, for whom no direct provision is made either by the law or the devotional services of the Church. And, whether or not it be as I suppose, that the practice of the modern Church of England has expanded in the direction of these persons far beyond the sixteenth and seventeenth century theories, it is cer-

¹ The ceremony of unction was inserted in the 1549 Prayer Book, and omitted from all subsequent revisions of it.

tain that a pastor of the present day finds himself by the almost universal consent of clergy and laity bound to carry his ministrations into their houses; and that although he is generally authorized to use such visitation by his ordination vows, and by the committal to him of the cure of souls, he is thrown very much on his own resources as to the detailed manner in which it is to be carried out.

It is a most important and a most difficult work, and it is not to be wondered at that many books have been written for the purpose of facilitating its proper accomplishment. But it is a work, after all, which can only be done well by the clergyman who has so used books, that like the learned and skilful physician of the body he can rise above them in his ordinary practice. I shall not, therefore, attempt to add this chapter to the number of manuals which have been published on the subject, but shall endeavour to condense into as small a compass as possible the general principles on which a pastor will find it expedient to build in carrying out this duty.

Visiting
list.

There are, in practice, very few who act up to the letter of the Canon and Rubric, by giving notice of their sickness to the minister of the parish. Yet, in practice, a diligent pastor is almost sure to hear of as many sick persons as he can well attend to. He should, however, make it thoroughly understood by his parishioners that he wishes them to acquaint him with all cases of sickness that may seem to be of a serious

kind, and especially when the persons are Church people. In the Ordination statement of the duties of the diaconal office, one of them is said to be that of searching for the sick people of the parish, that their names may be given to the curate; and this duty may fairly be carried out by some of the laity whose avocations carry them into households, and who may thus co-operate in the practical work of the Church. It does not fail to become known if a pastor is a ready man at visiting his parishioners; and willingness to go on his part will be met by willingness to acquaint him with cases needing his care, and to receive his visits, on the part of his flock.

His visiting list will comprehend three principal classes of persons. First, the infirm and aged, who are unable to go to church. Secondly, those under some temporary sickness, either of a short duration or of a character that entails retirement from the active work of life for some weeks or months, as in the case of broken limbs. Thirdly, those whose illness is of such a kind as to preclude expectations of recovery, as in the case of a sudden mortal sickness, or a long and lingering decline.

§. *Aged, infirm, and invalid persons.*

There will be a number of persons of this description in every parish, who are either entirely confined to the house, or so much so as to be unable to attend Divine service. Among them a few will be found who have been accustomed to value the means of grace, to go to church regularly, and to receive the Holy Communion; a few others, who have been as regular at the meeting-

house, but (as is almost invariably the case) look to the clergyman for the "consolations of religion," when they are laid by; and others, again, who never had much thought about personal religion until the passing away of health and strength and the advance of old age reminded them of death, and of a world beyond the grave. It is obvious that a stereotyped system of treatment would put some of these into a false relation with the pastor as the guide of their souls; and it will be necessary for him so to distinguish between them and between the various modes which he uses in dealing with them, that he may be as a "wise householder, giving to each their portion of meat in due season." His object towards the first-named class will be to supply at home, as far as he can, that which they cannot, as formerly, come to church to receive there. The second class he will endeavour to lead upward to a higher religious life than they have been accustomed to formerly. With the third he will have the difficult and almost hopeless task to try, of breaking up, and turning into good soil, the ground which has been indurated by the sin of early life, the unrepenting forgetfulness of mature years, and the self-satisfied indifference of old age.

Church
people.

To the first and most hopeful class, it is a great comfort to hear the familiar words of the

Church services, which come upon their ears with a happy ring of accustomed devotion that one tires of as little as of the face of a dear and life-long friend. It will, therefore, be well for the clergyman to adopt these, as far as he properly can, in his prayers with such

persons, using the collects freely, and especially (according to the time of his visit) the collect of the day, with the second and third at morning and evening prayer. It is also desirable to fall into a habit of using portions of the services as a definite office, in something like the following order :

The Confession.

“O God, whose nature and property.”

The Lord's Prayer.

The Versicles.

One or more Psalms of the day.

The Gospel of the week, or one of the Lessons of the day.

The Creed.

The Lesser Litany.

The Suffrages.

1st, 2nd, and 3rd Collects.

A Benediction.

In such an office, both the constancy and the variety of the Church's prayers will be fairly represented; and there are none of them included which there need be any scruple about using in a private house. At the same time, the position of Holy Scripture, Psalm, Lesson, or both, may be made the subject of an exposition which will be to the infirm person's home what the sermon is to the Church with its public service. The clergyman may be able to visit each of such regular Church people once a week,—there will not be many of them,—but whether he can do so thus frequently or not, it should be understood that he comes for the purpose of using such an office as that

indicated, which will be quite as suitable for the educated as for the uneducated among his infirm parishioners². Where he has any lay assistants in the parish, he should direct them to follow in the same course; putting into their hands some good books, in which Holy Scripture is well and devotionally explained, such as Mr. Young's "Daily Readings for a Year on the Life of our Lord and Saviour;" Mr. Isaac Williams's books on the Life, Passion, Resurrection, and Ascension of our Lord; and others of a similar kind. But, as a general rule, prayers should not be offered by lay assistants; or, at least, they should usually be restricted to the collect, "Blessed Lord, who hast caused all Holy Scriptures," before reading; and after, the Lord's Prayer and the third collect at the end of the Communion Service, "Grant, we beseech Thee." To many the "Christian Year," and good hymns will be very acceptable, and these also may well be used by lay assistants, men or women. At certain intervals the Holy Communion should be administered to such persons as I am speaking of; and they will often have a desire to receive it on some special day, their birth-day, the anniversary of a death, or some other such domestic memorial day, as well as at the seasons of Christmas, Easter, and Whitsuntide. I do not think it should be administered very often in private houses; but infirm persons ought to be instructed and trained in a habit of observing the time of its celebration in church, and

² Lonely old people among the infirm poor are much comforted by an evening visit, in which they may be helped with their evening prayers.

associating themselves with it then by solemn retirement and prayer.

Such a Church tone of private ministrations as has been here described, will not be appreciated by old people who have been Dissenters all their working lives; or, at least, not until they have been gradually brought to it little by little. It will be better, therefore, in ministering to them, to use extempore prayers and addresses freely; in the latter giving attention to such elementary instruction in Christian truth as is too often necessary with Dissenters, and in the former endeavouring to draw them on to a habit of saying the Lord's Prayer and the Amens in a responsive way, so as to do away with the mischievous notion of *listening* to the prayers only, and introduce that of *joining in them*. Dissenters.

With the third class the visits of the clergyman will be chiefly for the purpose of leading them to repentance; and care should be used, while every thing is done with love and tenderness, not to let the tone of exhortation or prayer give an impenitent person the impression that he or she is in a better spiritual condition than that in which the pastor honestly believes or knows them to be. Indifferent.

§. *Temporary Sickness.*

The peculiar nature of the relation between pastor and people requires him to exaggerate, if one may so say, some of the offices of ordinary friendship. Thus he will often find it well to make kindly calls upon his parish-

ioners at a time of temporary indisposition, although no direct occasion exists for the exercise of his pastoral office. Among the middle classes, especially, this kind of attention is much appreciated; and as it draws closer the bonds of attachment between them and himself, it cannot be looked upon as time wasted. A clergyman is, in fact, required for the sake of his work to do many things personally which as a layman he would do, if at all, by the agency of a servant or messenger; and he thus gains, probably, a better acquaintance with an inaccessible portion of his parishioners, and lays the foundation for more definite and profitable pastoral intercourse.

But there is a class of temporary sicknesses, such as accidents, which offer opportunities for more direct work. Men who are engrossed by the business or other pursuits of life at ordinary times are, under such circumstances, compelled to retirement; and there is just enough of weakness, and perhaps of pain, to suggest to their minds quiet thoughts of the mortality of one part of their nature, and the immortality of the other; and to make them open to religious impressions for which the intense bustle of life at other times leaves no room. Much advantage may be taken of such opportunities by a clergyman who watches for them, and uses them with tact. They may be made a means of weaning the invalid man from bad habits, so as to give him a distaste for them when they are again within his power; for checking the covetousness which is so commonly the result of busy commercial life; for arousing the con-

Uses to be
made of
times of
temporary
sickness.

sciousness of an inner kingdom of God in those who see nothing but the mere human side of life. If the invalid is an intellectual man, his conscience may be indirectly reached through conversation or books, which will set him thinking out religious subjects for himself, when any direct attack on it might be repelled with indignation. In these days, when theological books of a certain class are fashionable and form the subject of conversation in society, it may even be possible to persuade such a man to look into current topics of controversy for himself more thoroughly than men of much occupation ever do; and to work out truth from original sources, instead of taking "doubts" without question at the hand of others. Or, again, among all classes such temporary retirement from active occupations may be urged as an opportunity for more constant attendance at church, if possible; and be made a means of drawing the person on to a better knowledge of the place which our Christian life holds in relation to our world-life.

Many, also, who have been accustomed to the regular use of religious privileges, will be glad, if in such temporary retirement they are obliged to be absent from church, to have their clergyman with them for such a definite purpose as in the visits I have already spoken of to the permanently infirm. A few will be found who will desire to make a temporary sickness which thus compels them to retire for a time from the business of life, an occasion of extra devotion and Scripture study; a kind of religious "retreat" in which they may strengthen their spiritual

Highest use
of such re-
tirement.

energies, and take fresh breath, as it were, for their renewal of the Christian warfare. This being the highest use which can be made of such occasions may be taken as the ultimate point to which the clergyman's endeavours should tend in his private monitions and exhortations to those whose sickness is evidently not unto death.

§. *Mortal Sickness.*

The majority of cases in which the ministrations of the pastor are actually sought for, will be those in which, from the verdict of the medical man, or the impressions of relatives, or the conviction of the patient himself, recovery appears to be beyond reasonable expectation; cases either (1) of some rapid disease which brings death within the prospect of a few days or a few hours, or (2) long and gradual processes of slow decay, as by the weeks and months of consumption. There is no royal road by which to bring about a sound death-bed repentance; and therefore, although a more prompt and decisive action is required on the part of the pastor where the time is short than where it is long, he must necessarily take the same general line in dealing with mortal illness under either phase; and I will endeavour to sketch out this with general reference to the slow or the rapid mortality which may attend the cases of the several classes of persons who are likely to require his assistance.

Death-beds
of religious
Church
people.

1. First come those who have religious convictions and principles, and whose habits of life have been in subordination to them. Of these, some will be regular Church people, others

either wholly, or in part, Dissenters. In either case, the object in view is preparation for death: and in either there are required two principal things, a careful review of the dying person's standing-point with relation to his past life; and a drawing closer of the union between Christ and the soul preparing for its departure.

With well-instructed, habitual Church people, it will be best to proceed as soon as possible,—after one or more preliminary visits—to the use of the Office for the Visitation of the Sick; making it plainly refer on the one hand to repentance for the past, on the other, to preparation for the future. This office need not necessarily be gone through completely at one visit. Perhaps it may be desirable to go no further than the Creed in the first instance, allowing some interval of time to elapse, which the sick person may employ in definite recollectedness with respect to the past; and this, whether the absolution is desired by him, or whether the analogous collect which follows it in the office is to begin it on the subsequent occasion. Strict examination of conscience is undoubtedly desirable in preparing for death, and one chief use of the pastor's visit to dying chambers will be to assist the sick and dying in this examination, and to take care that no soothing self-deceptions be practised which shall hinder the real approach of the soul to God. At such a time the "special confession of his sins" to which the sick person is to be "moved" by the minister will prove infinitely valuable; and, *in some form or other*, is as certain to be resorted to by every sincere penitent, as it is to be suggested and encouraged by every one, lay

Use of the
Visitation
Office.

person or minister, who endeavours to guide the soul onward to a peaceful sense of pardon and rest ³.

When the Visitation Service has been once completely used it should not be repeated; but it should be followed up by the Communion for the Sick, administered with special reference to God's gracious forgiveness of sins to the sick person, and to His support in death. Subsequent visits, up to the immediate approach of death (when the special prayer for the departing ought to be offered), may be of the same character with those previously spoken of when treating of the infirm; special circumstances being noticed, and taken account of in the selection of Scriptures, exposition, and prayer. It need hardly be said that the Psalms, and perhaps the daily lessons will be like daily food to a dying Churchman; and if he cannot read them himself, they should be regularly read to him by some of his family or by Christian friends.

Death-beds
of religious
Dissenters.

2. In dealing with religious Dissenters under similar circumstances, while the objects to be attained are the same, the mode of reaching them must be modified. A wilful schismatic should certainly not be considered entitled to the privileges which he has wantonly slighted until his schism has been made the subject of repentance; and he has been, so far as he can be, reconciled to the Church. But there is more of habit than wilfulness about most religious Dissenters; and the chief difficulty of the clergyman will be to bring them out of a religious system in which self is made the centre,

³ See Chap. VIII. for further remarks on this subject.

into one in which Christ is so. There are but few instances of this kind in which the Visitation Office can be used with advantage, or in the spirit in which it is framed; and, as in all pastoral dealings with Dissenters, I should recommend a free use of extemporaneous prayer and exposition; basing it, indeed, as far as may be, on the principles of the office.

3. At the opposite pole to the first class mentioned are those who have lived regardless of religion, but seek the aid of the clergyman, or have it sought on their behalf, through fear of death. To bring about the conversion of such persons on a dying bed, whether the time of illness be long or short, i. e. to give them convictions of sin, and to reconcile them to God, is the clergyman's hardest task; but it is not always an impossible one⁴. If they are of an indolent, unimpressive nature, having no aspirations after heaven, and yet expecting somehow or other to escape hell, they are indeed difficult to arouse. If they are of that self-righteous class who think it meritorious to "feel quite comfortable" because they have no consciousness of ever having done wrong or been "worse than their neighbours," it is very hard indeed to break down their self-complacency, and

Death-beds
of irreligious
persons.

⁴ One cannot but feel how prompt and definite a course is necessary for the clergyman who has to minister to persons called out of the world at a very short notice; as for example, the dying on a field of battle, or the many cases of fatal accident from machinery and other causes, which leave an interval of an hour or two of consciousness, but no time for any detailed repentance. One seems to want, in such cases, to pass over all else, and hold up the cross of the dying Saviour to the eyes of the dying sinner as his only hope, but a hope that he may rest on, as did the dying thief at Calvary. There can be little danger, then, of encouraging self-righteousness.

show them the naked truth about their hearts and lives. Yet it is absolutely necessary that these, and all who have been living in alienation from God, should be brought to a conviction of sin, if they are to be reconciled to Him before they die. It is of no use to go on good-naturedly hoping for the best about them, if the duty of a faithful pastor is to be done towards them. He must labour earnestly to set before them the magnitude and hatefulness of the sin which could only be cured by the death of the holy Jesus; and further, to convince them that their own sins of act and will are of that hateful nature in the sight of God, that they can never have His love until those sins are so repented of that the sinner himself ceases to place a bar in the way of forgiveness or the pouring out of God's love in Christ. In thus labouring, let the pastor be real, truthful, and honest. If the sinner goes into the presence of his Judge after all with a deceived heart, let it be the pastor's part to say, "I am clear of the blood of all men." Let him, therefore, do all that lies in his power, first with extreme gentleness, then, if necessary, with a gradually increasing severity, to lay before the dying sinner the awfulness of carrying sins unforgiven before God. Let him also try to find out the particular character of the sins of which the dying person has been guilty, that the ground of attack may be narrowed, and close application used instead of vague generalities. Otherwise he may all the while be aiming wide of the mark, and leave the conscience unstricken to the last.

All this requires tact, knowledge of character, patience; and even more than these it requires a love for Christ's

lost sheep, and an earnest desire to restore them to Him. It is in vain, moreover, to expect success in the conversion of sinners, even when the terrors of death are upon them, without personal holiness, faith in Christ's assisting hand, and constant prayer for His guidance. To impress others with a conviction of sin we ourselves must feel sin's sinfulness. To lead others to the cross of Christ we ourselves must have learned the way thither. To exhibit in the eyes of the dying the love of the Good Shepherd who longs to carry them home on His shoulders rejoicing, we as His pastors must show something of that love shed abroad in our hearts, and constraining us in the work of our ministrations.

When a person of the class we have been contemplating is really brought to a conviction of sin, it is probable that much honest confession of sin will have been made while that conviction has been growing; and he is thus brought within the range of the principles on which the Visitation Office is founded, whether or not the particular case may be such as to make its use advisable. It will require much discrimination to carry out the spirit of the injunction which bids the pastor exhort the sinner "where he hath done injury or wrong to any man, that he make amends to the uttermost of his power," and more especially in commercial communities where such injuries take multitudinous forms, and actual amends are often utterly impossible. Yet it is clear that a solid repentance must often require the accompaniment of an honest intention or wish to make amends for wrongs done, and this is a particular which must not be overlooked. This step having been

reached and passed, no prayer can then be more suitable for the purpose of marking the act of repentance, and of offering it to God, than the collect, "O most merciful God," which follows the absolution in the Visitation Office. After which it will be the object of the pastor to maintain the awakened spirit of the penitent in its now healthy state as the body decays day by day, and to lead him on by the same path in which he would lead those whose condition from the beginning of his attendance upon them had been that of sinners reconciled to their God.

No doubt it causes clergymen much sadness to look back on many labours of the kind I have been sketching, and to reflect how much of them have been labour in vain. Not a few of those he has attended have recovered their bodily health, and in proportion have lost the spiritual health which they seemed so surely to have gained. When they thought they were dying they exhibited what appeared to be true penitence, and a hearty desire for living closely with God: when they recovered, all their old life began again, and their repentance proved but an episode in their course of sin.

Yet there may be more good done than the clergyman knows of. It is not in vain that the Scripture has said, "Cast thy bread upon the waters: for thou shall find it after many days." The pastor should not lose sight of such persons, but endeavour over and over again to revive in them the recollection of those days when they "did run

well." He should remind them with a loving and gentle but yet solemn warning, of what they resolved on when they thought themselves about to die, and of what they are doing now the time has come for them to put their resolutions in practice.

Nor let the clergyman be discouraged by this frequent kind of relapse into the thought that if his labour was in vain for those who have survived it was also in vain for those who have died. Such sick-bed or death-bed repentance may be too weak to bear the rough usage of temptation,—as many have felt, and prayed in that feeling for the mercy of a removal from the evil to come,—but it may have been sincere while it lasted. And if the sick person was removed by death while in this penitent state of mind, the pastor may hope that the Good Shepherd has crowned His work and said to His friends and His neighbours, the saints and angels of heaven, "Rejoice with Me, for I have found My sheep which was lost."

§. *Some general rules about Visiting.*

1. It is of importance that the pastor should visit sick people as a clergyman, with the understanding that he and they are placed in a position of responsibility towards each other. "I shall be glad to see any Christian friend" is a not uncommon response, if he attempts to draw out the feeling of sick persons among the middle classes respecting his visits. But it must be made clear to them that he comes, not as an ordinary Christian friend (though that in its highest sense), but as the pastor of the flock, and the authorized messenger of God to their souls. The

old Scriptural habit, enjoined in the Visitation Office, of saying, "Peace be to this house," is much calculated to promote such an understanding of the pastoral character of his visits, but it cannot be promiscuously used with advantage. Manner and tone will go far.

2. The best time, (according to the habits of the family, or of the locality,) should be chosen for visiting the sick; that every advantage may be gained. Very early in the day is almost always a time of bustle in a sick chamber, eleven o'clock being generally the earliest time at which even the Holy Communion can be suitably and quietly administered. Sometimes, too, attention must be paid to the varying conditions of the sick person at different times of the day, as they would be able to give little thought to pastoral exhortation in the midst of severe pain at one hour, when at another they might be usually asleep; and at a third in a state of rest in mind and body which would be most suitable for the clergyman's visit. An inquiry or two put to the attendants or friends will soon furnish him with the necessary information. It is very desirable that the visit should be at times when the room will be free from crowding, as sick rooms sometimes are crowded with six or seven sympathizing friends or relatives; and at least once, a private interview should be insisted on to give opportunity for the sick person to communicate spiritual difficulties, or for an examination of conscience to be made; such as could hardly be done in the presence of others. Whenever, indeed, friends are present, judgment should be exercised as to the continuance of the visit, or its postponement to another day. Sometimes they are known

to be restless, impatient, controversial, or otherwise in the way; and yet it may not be easy to request their absence. Others, again, are anxious to remain, listen, and join in prayer, with a real desire to do so as Christian friends who are seeking the same end as the pastor himself.

3. On the first visit, and perhaps often afterwards, some little time must be occupied in making acquaintance with the sick person's spiritual condition, and acquiring a kind of pastoral *diagnosis* of the case. Much depends on this, for, of course, the clergyman must endeavour to adapt his ministrations to each variety of case with careful watchfulness. When this diagnosis has been formed, the ordinary method of conducting a visit will be by (a) reading a Psalm, or other portion of Holy Scripture, chosen, not at random, but with special application, at least, to God's dealing with men in afflicting, correcting, pardoning, and comforting them. But the judicious use of Holy Scripture will often enable the pastor to make way with the conscience; and he should set before himself as an important point, the acquisition of a tact in choosing such portions of the Word of God as may thus minister almost as if God Himself were speaking to the conscience. (β) A few words of comment or exhortation should follow the reading of Scripture; and suggestions about self-examination, penitence, &c., may be made to come naturally out of such a comment, if the Psalm or chapter has been well chosen for the object in view. A catechetical tone may also be sometimes adopted with advantage, to draw out a person's belief, or to give point and particularity to the suggestions made. (γ) Prayer

will come next and last ; and it should be made according to some plan definitely formed in the mind of the pastor, with regard to the circumstances of the case he is at the time dealing with. A responsive office will often be found advisable for habitual Church people who are used to that mode of prayer ; and if special circumstances require to be named, an extemporaneous prayer may be introduced into it accordingly. There are many admirable collects for various occasions of life and states of mind in the old Sacramentaries, from which most of our Prayer Book collects are derived ; and translations of these might be kept in hand by the clergyman for use in sick rooms and elsewhere.

4. There are many occasions, however, when the pastor will do well to pray without any written or printed form. In cases where prayer from a book would shake the confidence of "those that are weak" in your ministrations, it is far better to put the book aside. Such persons are disposed to think more highly of a clergyman's ministrations than of a preacher's, but if the preacher prays extempore in suitable language, and the clergyman from a book,—in, perhaps, the Latinized idiom of Caroline divines, or Johnsonian days of English,—the comparison is inevitably to the disadvantage of the latter. Again, when prayers are offered for individual persons they ought to be pointed, both in reference to that person's particular necessities, and also to the tone which you wish to infuse into their minds (not to call prayer instructive) with regard to their own prayers and meditations. But a clergyman who chains himself to books of prayer, runs

into great danger of resting in formal generalities which are contrary to the spirit and intention of *private* ministrations. Such generalities are of the essence of *Common* Prayer, but with a sick person the clergyman should pray as he would for himself were he in the same condition; and his prayers as well as his exhortations and admonitions should deal with particulars and specialities as much as possible, only taking pains not to do so in a manner that may prove offensive.

§. *A Visiting Manual.*

There is no manual extant which fulfils the conditions necessary for the judicious and convenient Visitation of the Sick. To carry out the system I have indicated, I recommend the clergyman to purchase a Bible and Prayer Book of rather small size, but rather large print, *in sheets*, and have portions of them bound together into the following Manual. The size should be such as may be carried in the pocket, if necessary; the print such as may be easily read in a darkish room.

1. The Prayer Book.
2. The Book of Job.
3. The Book of Isaiah.
4. The New Testament.
5. Fifty or sixty pages of blank paper.
6. A back cord or tape for a few loose leaves on which to make memoranda.

The volume thus compiled will be just half the thickness of a Bible of the same type; and, bound in limp covers, is sufficiently portable. On some of the blank pages may be

noted down lists of Psalms and Scriptures suitable for various cases. On other pages short and concise notes, similar to sermon notes, for exhortation, exposition, and prayer. On others, again, prayers may be written out, which have been taken from such sources as I have previously recommended.

§. *Private Communion.*

Much discretion should be used in the administration of Private Communion. There is a tendency among ill-instructed persons to look upon it as a kind of charm for the sick and the dying; and many receive it, or are ready to receive it, in their sick rooms, who never did receive it in church, and will do so rarely, if at all, on their recovery.

The rule of the Church of England is sufficiently definite to be a sure guide to the pastor. The Seventy-first Canon enjoins that, "No minister shall . . . administer the Holy Communion in any private house, except it be in times of necessity, when any being either so impotent as he cannot go to the church, or very dangerously sick, are desirous to be partakers of the holy Sacrament." The Rubric before the Office for the Communion of the Sick, after directing curates to exhort their flocks diligently to the often receiving of the "Holy Communion of the Body and Blood of our Saviour Christ," in their parish churches, adds that, "If the sick person be not able to come to the church, and yet is desirous to receive the Communion in his house, then he must," &c.

This rule evidently does not apply to trivial sicknesses,

nor to those which prevent a person for a short time only from receiving in church. Before, then, a clergyman administers the Holy Communion in private he should have some of these reasons for doing so.

1. That the person to whom he proposes to administer it, is either so infirm as to be incapacitated from attending church.
2. Or dangerously sick.
3. And, in either case, really desirous of receiving it, and not assenting out of civility to the clergyman.

It is a matter for serious consideration, whether or not he administers it to a person for the first time in private who has habitually neglected the public opportunities of receiving it; and there are some valuable cautions contained in the following ancient metrical canon.

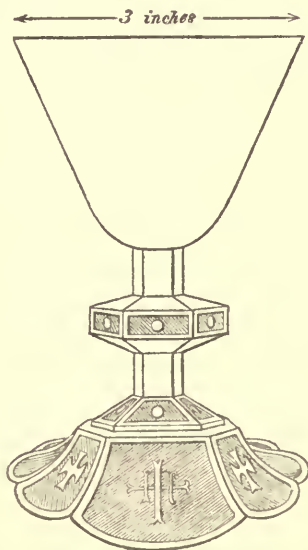
“Dum vomet infirmus, non debet sumere corpus
Christi: nisi credit, credendo fideliter egit.
Ebrius, insanus, erroneus, et male credens,
Et pueri, corpus Christi non suscipiant hi,
Non nisi mense semel, aliquis communicet æger⁴.”

In all cases of Private Communion regard should be paid to proper reverence in respect to “externals;” in the spirit of the rubric, which enjoins a “convenient place” to be prepared “in the sick man’s house, with all things necessary so prepared, that the Curate may reverently minister.” The surplice should certainly be used on such occasions. Indeed, the office is framed in so exact an analogy with that for the celebration of Holy Com-

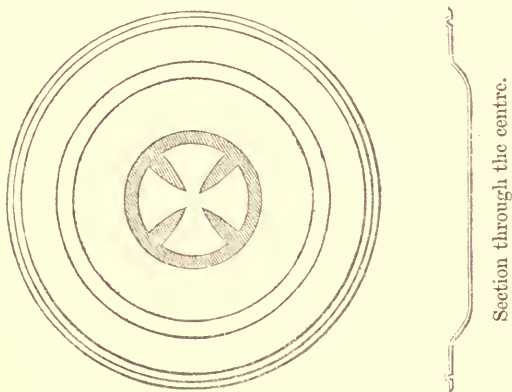
⁴ Monumenta Ritualia, i. 90.

munion in public, that it is very singular the habit of administering it privately in a common walking dress only should ever have grown up among the clergy. It certainly cannot be accounted an over-strictness, in regard to externals, to reckon the seemingly vesture prescribed for the purpose among the "all things necessary" for reverent celebration, directed by the rubric.

The vessels used for Private Communion are also worth consideration. The toy-like "pocket communion services," which are so often used, are surely beneath the dignity of so solemn an ordinance. They seem to have been contrived on the supposition, that the essential thing in their construction was to make them so small that they could really be carried in the pocket; though why they

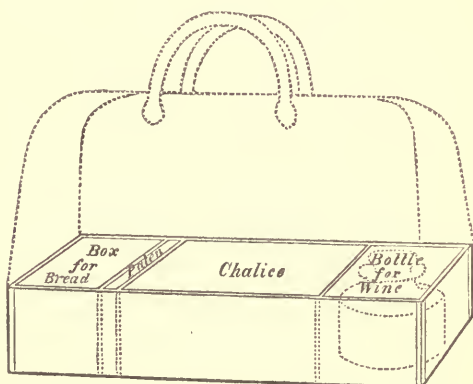


should go there at all I cannot understand. For many years I have used a chalice and paten of a size intermediate between those used in church and these “pocket” inventions; and it has proved so suitable for the purpose, that I give a drawing of it, reduced to exactly half the size of the original, which will show both form and size sufficiently for a workman to go upon. Mine were made for me in beaten *brass*,—(I had a curacy of 50*l.* a year at the time,)—from paper models of my own construction, by an ordinary brazier at Plymouth; and a friend covered the bowl of the chalice with silver, as well as the interior of the paten, by means of electrotype apparatus. The cost of them, so made, was thirty shillings. I was told that they could be made in silver for 5*l.*



There is nothing mean or toy-like in the appearance of these; and the form of the chalice bowl is specially adapted for administering its contents easily to persons in

a recumbent posture. The most convenient way of carrying the “things necessary for the Curate reverently to minister” in private, is a small black leather bag, the lower part of which is made around a thin wooden case having divisions, thus :



In the upper part of the bag should be carried small linen cloths for placing on the table, and for covering the elements; and a plain surplice made without the ordinary thick folds at the shoulders, so as to pack into a small compass. With these should also be taken three or four large print Society for Promoting Christian Knowledge copies of the Communion Service, for handing to the communicants at the time of celebration.

I have been thus particular in setting down these things, because clergymen often use what they can get at any ordinary silversmith's, only because they do not know where or how to get better vessels made; and yet,

perhaps, every time they use them, they feel that there is a most unnecessary disproportion between the dignity of the sacrament, and that of the vessels used in its administration; and that the latter are made of an inconvenient form, solely for the sake of getting them small enough to carry in the pocket⁵. It would be a good thing if others were to follow the example of good Bishop Coleridge. When he gave up the Incumbency of Cowley, near Oxford, he provided a set of vessels for use at Private Communion, to be handed down in perpetuity to his successors.

§. *Visiting cases of infectious disease.*

Some words of caution are necessary with regard to the duty of the clergyman in his visitation of sick persons suffering from infectious disorders. Archbishop Whately, in his "Parish Pastor," says, "A conscientious priest of the Church of Rome, who sincerely believes that confession, and absolution, and extreme unction, are highly important to the salvation of a soul, will feel himself called on to encounter greater risks from infectious disease than it would be needful, or even allowable, for a Protestant minister to expose himself to⁶." It would be unjust to the Archbishop's memory to suppose that he would have advised clergymen to sacrifice duty to safety without good cause; so that we must take these words as

⁵ I have known a clergyman to be in the habit of celebrating the Communion of the Sick, with no other vessel than a wine-glass and an earthenware plate.

⁶ Parish Pastor, p. 39, note.

indicating the opinion that some rule of self-restraint and prudence is advisable, however repugnant it may be to us on first thought.

Such cases are certainly not to be courted, as if there was a special merit in attending where there is danger, even though the necessity for attendance is not by itself such as to justify the clergyman in going. If a child is to be baptized who is suffering from small-pox, or malignant scarlet fever, nothing can excuse the clergyman for declining to baptize it, if he is assured that it is likely to die from the disease. If a reckless, habitual drunkard is attacked with the same disorder, and manifests no wish for the clergyman's attendance, I do not see that he is obliged to court the risk in the very groundless expectation that he may be the means of bringing a reprobate to a death-bed repentance. If, on the other hand, the services of the pastor are requested by any person suffering from an infectious disease, or by any of those about him who are entitled to speak in his behalf, he must go, whether the sufferer is such an habitual sinner, or whether he is a good and holy member of the Church.

There are two rubrics at the end of the Office for the Communion of the Sick, and a parenthesis in the Sixty-seventh Canon, which indicate that the clergyman is supposed to face the danger of infection when duty absolutely requires him to do so, but that at the same time, he is to be careful to minimize that danger to himself and others. The Canon directs the minister to resort to any sick person, "(if the disease be not known, or probably suspected to be infectious,)" and the parenthesis

appears to have been inserted for the purpose of leaving the minister to his own conscience in the excepted cases. But the rubric takes a stricter line, stating that, "In the time of the plague, sweat, or such other like contagious times of sickness or diseases, when none of the parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister may only communicate with him;" and this plainly supposes it to be the pastor's duty to go into danger on some occasions when all other persons have fled from it. But a previous rubric also enjoins that, "At the time of the distribution of the Holy Sacrament, the priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick, and, last of all, to the sick person;" and this appears to be a provision against contagion, at least, in the case of the healthy communicants, there being no other reason why the sick person should not communicate immediately after the priest.

Based on these distinct provisions, I venture to lay down three rules as those by which a pastor should be guided in infectious cases.

I. He is not to rush into danger when his services are not sought for, nor likely to be of use.

II. He is not to shrink from danger, when he is summoned to visit a person suffering from an infectious disorder.

III. He is to take reasonable precautions against infection.

SOME RULES FOR AVOIDING INFECTION.

1. Avoid visiting dangerous cases of illness with the stomach in a very empty condition, or with the lungs exhausted by running or quick ascent of stairs. It is better to take a biscuit and glass of wine before starting to visit very extreme cases of infectious disease.

2. Do not place yourself between the patient and the fire, where the air is drawn from the former to the latter over your person.

3. Do not inhale the breath of the patient.

4. Do not keep your hand in contact with the hand of the sufferer.

5. Avoid entering your own or any other house until you have ventilated your clothes and person by a short walk in the open air. You are morally bound to take this precaution in respect to other sick persons whom you have to visit⁷; and, in the case of your own family, although they must abide by the risks which belong to your calling, they have a claim upon you for the use of all lawful precautions in making that risk as small as possible.

6. In times when you are much among infectious cases, use extra care to keep the perspiratory ducts of the skin clear of obstruction, that the excretive force of the perspiration may have fair play in *throwing off* infectious matters *floating in the air*.

⁷ Clergymen should know that it is almost certain death to a lying-in woman to be visited by a person fresh from the bed-side of another suffering from puerperal fever. I know a case of a medical man who lost several patients by neglecting to regard this acknowledged fact.

I believe that by keeping up constitutional vigour, avoiding contact, and attending to the detailed precautions I have set down, clergymen may visit infectious patients as harmlessly as medical men do; and they are such precautions as the former may use without in the least foregoing the duties of their office.

And, more than all, they may well have faith in the protecting Providence of Him in whose work they are engaged. We have right and reason to believe that any dangers which really belong to the duties which God lays upon us will be neutralized in the discharge of them; and in such a faith let the pastor go even to the worst of places, and the worst of cases, if a real pastoral duty summon him. But, remembering the answer of One who, when it was suggested to Him, "Cast Thyself down: for it is written, He shall give His angels charge over Thee," replied, "Thou shalt not tempt the Lord thy God," so let the pastor decline to rush uncalled into danger, and avoid tempting God by a neglect of ordinary safeguards.

CHAPTER VII.

PASTORAL CONVERSE.

IT is so generally acknowledged in the present day that a clergyman ought to be much among his parishioners for direct pastoral objects, as well as in that social intercourse of which I have already spoken in the Second Chapter of this volume, that I need occupy no space in introducing the subject, but may at once assume that the reader recognizes the duty of visiting and admonishing "the whole," as well as the sick, for an integral part of the cure of souls.

More care, perhaps, is necessary in this than in any other duty of the pastor to prevent his work from degenerating. If he sets no definite objects before him, he will either leave off visiting his parishioners almost altogether ; or he will go from house to house in a dry statistical manner, spending much time, and producing little result. As the fundamental principle of such visiting, therefore, he should put before himself these questions as applicable in every case :—

1. What is the particular work I have to do in this house ?

2. How is that work to be accomplished, or attempted?

To visit his parish systematically and with economy of time, he should make himself ^{Map of the parish.} thoroughly acquainted with its topography.

This may be done best, by using the maps of the Ordnance Survey, which are published in three sizes, one, six, and twenty-five inches to the mile. The middle size is useful for showing the general bearings of a parish; but every house being distinctly marked in the largest size, it is from that the clergyman will obtain the most practical information.

It will also be of untold advantage to him to get a census, approximate, if not exact, of his parishioners. ^{Census of the parish-ioners.} A good-sized volume should be appropriated to this purpose, a leaf or a page being used for each household, so as to leave room for changes, or for remarks. Such a census might be taken without much difficulty by the clergyman himself, in parishes where the population does not exceed 1000 or 1200, and without any offensive intrusion upon the privacy of his people¹. In larger parishes assistants would be required; and the parish-rates' collector will prove a very useful ally. If it can be done no other way, it may be done by taking down the names, and the ages (approximate in some cases, actual in the case of children), as opportunities offer in the course of visiting. The value of such

¹ I obtained permission to assist an incompetent enumerator in 1861, and by that means secured for pastoral use a complete list of all the inhabitants in a parish near Oxford.

a record for school and confirmation purposes, and for the adaptation of pastoral visits to special circumstances, cannot be over estimated.

The objects of such intercourse as that now under consideration, may be stated generally as that of assisting and supplementing the work done within the walls of the church. "In private converse with an individual, you perceive, and can accommodate yourself to his particular character and habits of thought, and can then supply just the kind of instruction or advice that especially suits that individual. You learn what are the particular difficulties or objections that most beset him; and again, the particular excuses by which each may have soothed his conscience; and which, perhaps, are what you would never have conjectured. The particular temptations to which one individual is most exposed, are often quite different from those of another man. And these you will best come to understand in private intercourse²." It is manifest that intercourse of this kind should not be confined to the poorer classes alone, nor to the feminine part only of the households that are visited. But, at the same time, the educated portion of regular church-going people stand less in need of it, as a rule, than the uneducated; and the occasions of social intercourse which offer themselves in their case are opportunities to the clergyman in the houses of the upper class, which are obliged to be sought by a kind of *pastoral intrusion* in those of the lower.

It is no trifling advance to have made with our parish-

² Whately's Parish Pastor, p. 7.

ioners (I speak now chiefly of the lower classes), if we have convinced them that there is not an impassable barrier between them and their clergyman. It may take some time to do this; and when done in some cases, will require to be done over again in others; especially where there is a shifting population. Among operatives, there is a disposition to think that their clergyman looks down upon them from a lofty height of "aristocratic" pretension³; and with this idea in their minds they take pains to assert their own independence, by holding aloof from "the parson's" advances, and by sometimes treating him with surliness and disrespect. It is something, then, to make them aware that the clergyman of their parish feels a real brotherly interest in them and their concerns. And, in fact, the only way of getting them to listen to him is by getting them first to believe in his manly sympathy with them. When the ice is broken, and their warm hearts are reached, they will hear religious conversation or admonition, and will feel that it is the duty of "the parson" to point out to them their own duty, and they will respect him for doing it.

But there are many circumstances arising in the life of every household in which much comfort will be felt from the visits, more or less frequent, of the clergyman;

³ Comparisons are often made between clergymen and Dissenting preachers in respect to this. The explanation of the greater favour in which the latter are as friends is to be found in the nearer approach of their social condition to that of the classes who attend their meeting-houses. But it is generally the clergyman who is sent for when spiritual help is needed.

and an acquaintance is initiated which may end in the highest good to the family visited, and the firm establishment of a sound relation between them and their pastor. Times of sickness, death, and the mourning time after bereavement by death, are obviously such occasions. But so also are times when affliction has come upon a household or an individual through want of prosperity, or an actual loss of property ; through the breaking up of family ties ; the misconduct of young people, domestic differences, or the quarrels of neighbours. In such cases a discreet clergyman can quietly interpose his influence without offence, when any other person would certainly be thought intrusive. On such occasions the hearts of some, or perhaps the whole, of the household will be open to the clergyman ; and he will be of practical use to them, first, by soothing and comforting, secondly, by giving judicious and trustworthy advice. From one who thus proves himself anxious to comfort and advise, rebukes (if they are necessary at any time) will be taken with submission ; and the way to a higher Christian life may be pointed out without causing offence. From such occasions of intercourse the pastor may be able to date a more punctual attendance at church, a habit of communicating, greater thoughtfulness about the religion of daily life, more humble recognition of and dependence on the Providence of God.

§. *Pastoral Discipline.*

According to the standard set up by the Church of England, the exercise of discipline is no small part of a

pastor's duty. At the very outset of his career, for example, he is required to promise that he will "so minister the discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same, according to the commandments of God." In the Canons, again, there are no fewer than seven bearing on the subject of discipline, some of which are corroborated by the rubrics of the Communion Service; and all of which are illustrated by the Communion Service and its annual regrets that discipline is not more strictly exercised. The seven Canons on the subject are the 26th, 27th, and 28th, on exclusion of various classes of offenders from the Holy Communion; the 112th, 113th, 110th, and 114th, on presenting non-communicants, licentious persons, and schismatics to the bishop to be dealt with by him at his discretion⁴. Good has been done, even in our own day, by a literal obedience to these canonical injunctions; and it is probable that a faithful observance of them by clergymen would often, if not always, be productive of a sound and real reformation of manners. Few of us are prepared, however, for a sudden return to such a course, except in cases where conscience is positively outraged by the attendance of a notorious and unrepentant sinner at the Holy Communion. The expense of following up presentations is almost ruinous to bishops and clergymen; and the danger of agitation is too great, in many cases, to be compensated for by the probability there may be of effecting good⁵. But on the outline of

⁴ The Canons themselves are too long to be inserted here.

⁵ The 115th Canon strongly "admonishes and exhorts all judges, both ecclesiastical and temporal, as they regard and reverence the fearful judg-

this formal system of discipline, the pastor may construct a sort of system of his own for dealing with his parishioners in which he will try to carry out the spirit of the Church, if he cannot act upon the letter of its law.

§. *Pastoral dealing with wickedness.*

The variety of the cases which an active pastor must meet with, in which he is called upon to deal with those who are living in a state of alienation from God, is so great as to preclude the possibility of laying down any detailed rules in respect to the mode of dealing with them. Like the physician or surgeon he must acquire that knowledge and experience which will enable him to make in his mind a "diagnosis" of each case as it comes before him. Like them, too, he must endeavour to bring remedies suitable to each case, for "the coarseness of an universal panacea will fail in the hand of the spiritual, as it does in the hands of an ordinary empiric⁶." He must, too, impress upon the sinner the necessity of a co-operation on his part without which remedies must prove unavailing. But unlike the physician of the body, the pastor has to deal with persons who are, most frequently, unconscious of their malady, or suffering no pain from it; and the hardest part of his work is to bring them to the first step on the road

ment-seat of the highest Judge, that they admit not in any of their courts any complaint, plea, suit, or suits against any churchwardens . . . nor against any minister for any presentment" they may make. I do not feel sure how far this Canon would secure a clergyman from punishment for libel or defamation in obstinate cases.

⁶ Bishop of Oxford's Addresses, p. 106.

to spiritual restoration, conviction of sin. Yet without this, all apparent progress will be merely deceptive.

Among all variations of sin, there is, indeed, so much of generic similarity, that a definite line of treatment may be laid down which is applicable to every case, though it is not possible to fill up the details, except as the cases arise. (1) The conscience must be aroused to a knowledge of sin as sin; and it is surprising to find how much work is cut out for the pastor in his private intercourse with his parishioners even in giving this knowledge. Conventional habits, long familiarity with what is wrong, the specious casuistry which the father of lies has ever had ready at hand for the sinner since the day when he first beguiled Eve with his subtilty; these, and many more influences act on the consciences of men as anæsthetics operate upon their bodily senses. It is the work of the pastor to counteract the poison, and to restore sensation even by sharp and electric shocks of pain if it cannot be done otherwise, lest sleep should pass into an insensibility from which there is no awaking. (2) The consciousness of sin must then be made a step to sorrow for it, a fruitful "godly sorrow, working repentance not to be repented of." (3) Repentance must be urged forward to its practical results, confession of sin, restitution and reparation, amendment of life. A full and honest confession must be made to God in all cases without exception; and in some cases it may be the duty of the pastor to aid the penitent in "opening his grief." Restitution must be made, where it is possible, for injuries done to man; and where it is not possible, (alas! how often,) there must be the sincere desire to make

it if it might be done; or to undergo some self-denial which may be in some degree equivalent to it in its effects towards the penitent. (4) Then all is to be crowned with the "benefit of absolution" by the "ministry of God's holy Word," (either by a personal application of the general absolution which the minister of God's holy Word pronounces in the public services of the Church; or, if "humbly and heartily desired," by individual absolution,) and the Holy Communion received by the penitent as a pledge of his reconciliation to God, as a promise of amended life, as a means for gaining that grace by which alone he can fulfil the promise and maintain his reconciled position.

It is almost impossible to go beyond this general outline in the present volume, the detail of cases requiring much space, and belonging more to a work (if such should ever be written for the Church of England) on moral theology. In filling up the outline with such detail in his work among his people, the pastor will find occasion for the exercise of all his tact, his patience, his discretion, and his love for souls; for much remembrance of sinful members of the flock in his prayers; and, not to be forgotten, for an untiring perseverance. There will be many of those on whom he will begin to work, with whom his work will never be completed; there will be some in whom he will never see the results of his work, though yet it may not be fruitless; there will be a few whom he will be able to lead from sin to holiness, and of whom he may have a good hope that they will be his "joy and crown of rejoicing" when his pastoral ministrations are reviewed at the last account.

§. *Pastoral dealing with error.*

But it will not be in respect to vice alone that the parochial clergyman must carry out the spirit of Church discipline. Private endeavours to draw his people away from errors of belief are a duty definitely laid upon him by his Ordination vows. "Will you be ready," asks the ordaining bishop, "with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's Word, and to use both public and private monitions and exhortations, as well to the sick as to the whole, within your cures, as need shall require, and occasion shall be given?" To which the solemn reply of the clergyman to be ordained Priest is, "I will, the Lord being my helper." These words not only justify a pastor in speaking to the members of his flock privately on the subject of their doctrinal errors, but they lay an obligation upon him to do so from which he cannot escape without peril of breaking a solemn promise made to God when he undertook the duties of the pastoral office.

Our dealings with error in the present day may be divided into dealings with Dissenters, and with that growing class of sceptics whose sympathies are more with the Church than with any separated religious community, but whose principles form a congeries of negations most discordant with her faith and practice.

Dissent from the Church of England is more often a matter of accident, habit, or ignorance, than of conscience. As I write I overlook a tract of country thickly scattered over with villages, which are inhabited by thousands

who have probably never seen the interior of the church, and know nothing whatever of Church religion. These villages have sprung up in what was formerly a desolate moorland divided into parishes that spread over many square miles; and many of them are as wholly unconnected with the original church of the parish (except in the matter of rates), or with any other church, as if none existed. At a time when the Church was less active than now, the desire for some kind of visible link between them and God led the people of these villages to build cheap meeting-houses for themselves, and some branch or other of the Methodists has provided them with preachers, men slightly above themselves in knowledge, and full of self-interested prejudice against the Church of England. Such a district is only a type of the rise and spread of dissent all over the land, whether at the Reformation or at later times. Where the Church has neglected its duty, there a lower form of spiritual life has sprung up, whether in crowded towns or in the open country⁷; and however much there is in such a lower form of spiritual life to excite our regret, there is much in it to claim our sympathy. Certainly our feelings towards those who are Dissenters through such circumstances ought to be of a very charitable nature. It is our duty to do the best we can towards winning them over to a system which provides them with

⁷ Some future writer of Ecclesiastical History will point out that wherever the Church of England has lost its hold of the people, or the institutions of the country, it has been through its leaving ground that ought to have been, and might have been occupied, uncovered. Hence have arisen troublesome Registration Acts, Marriage laws, Burial bills, and many others of the same kind.

higher privileges, and more certain means of grace; but it would be wrong to treat them as wilful and conscious schismatics. Their real errors are those of indifferent blindness to that better way which God's Providence has opened for them; and that of easy contentment with the mere ashes of religion on which they are too often fed, when so rich a store of good spiritual food is provided for them in the Church of the land.

But we must guard against indifference to truth in our desire to show charitable tenderness towards Dissenters. The Church of England formularies are clear and decided in their censure of wilful and conscious separation from its communion; and it would be wrong in her clergy to lose sight of these censures in their theoretical opinions or their practical work. Those are expressly censured in the Canons who deny or impugn the Sovereign's supremacy, who affirm that the Church of England is not a true and Apostolical Church, that its Prayer Book is unscriptural, its Articles of Religion erroneous, its rites and ceremonies superstitious, its episcopal character repugnant to the Word of God, its mode of ordination insufficient or wrong⁸; and such denials certainly constitute the only grounds on which any could become Dissenters, if they became so with knowledge of what they were doing, and on principles of professed religion. Again, the authors of schism, who "combine themselves together in a new brotherhood" instead of joining in Christian profession with "the Christians who are conformable to the doctrine, rites and ceremonies of the Church of Eng-

⁸ Canons 1 to 8 inclusive.

land," are spoken of as persons who have fallen into "wicked errors," as are those who support and encourage them in their schism⁹; and the Thirty-fourth Article of Religion condemns them as those who "ought to be rebuked openly, as offending against the common order of the Church, hurting the authority of the magistrate, and wounding the consciences of the weak brethren." And the principles thus formally declared are so thoroughly a part of the system of the Church of England, that they are carried into her devotional services at the most solemn times; her ministers praying that all who profess and call themselves Christians, may be led into the way of truth¹, that God would have mercy on all unbelievers, and take from them all ignorance, hardness of heart, and contempt of His Word²; and that He will deliver us from all false doctrine, heresy, and schism, from hardness of heart, and contempt of His Word and commandment³.

These Canons, &c., expand then the text of the Ordination vow which every clergyman makes, that he will be ready to contend against false doctrine and error when there is necessity and occasion to do so; and show that a pastor cannot, if he is faithful, sit down in the midst of Dissent and say it is no concern of his, peace requires that he should let others go their way if they will let him go his. Nor can he content himself with endeavouring to drive away error in his pulpit ministrations alone, since the majority of those who are entangled in its meshes never come within the walls of his church to hear his

⁹ Canons 9 to 12 inclusive.

¹ Prayer for all Conditions of Men.

² Third Collect for Good Friday.

³ Litany.

warnings or his arguments. It is his duty to go among the wandering sheep of his flock in the wilderness, and seek to bring them home to God's fold with a gentle, but a firm hand.

The performance of this duty may at first be very unpleasant to all parties concerned; and under the most favourable circumstances it requires great tact and delicacy to perform it successfully. But in the end, both the clergyman and those whom he has endeavoured to turn from their errors will probably, even in this life, see cause to be thankful for the faithfulness and moral courage which he has shown. It is, however, necessary to observe the limitations of the obligation he is under, (1) "within your cures," (2) "as need shall require," and (3) "as occasion shall be given;" limitations which need only to be stated thus barely to be thoroughly understood, but which yet ought to be kept in view by the clergy.

And yet when I call these the *limitations* of this part of a pastor's duty, it seems almost like playing with words; for it can hardly be said that there is any parish in which need will not often require him to exercise it. The germs of error are scattered about in our day like the winged seeds which unnoticed currents of air, as well as boisterous winds, carry from the wild common or the hedge-row to the carefully sown corn-fields adjacent; and unless the process of weeding is diligently attended to by the labourers of the great Husbandman, it will be seen in harvest time that the results of their other labours in ploughing and sowing are far less productive than they ought to have been in store for the heavenly garner.

For this work, as well as for public preaching, a sound study of Holy Scripture is the great foundation. And, in fact, so far as knowledge goes, that which qualifies any man to preach in defence of the doctrines of Christianity, will also qualify him to stand up for them in his private admonitions. It should be remembered, however, that "he that is of the contrary part" has an opportunity of *reply* in the one case, which is denied him in the other; and that hence the private conference of a clergyman with misbelievers is a very good test of the real Scriptural knowledge which he has acquired. If it is knowledge which is of the kind that may be called "ingrained," he will not be at a loss to see the fallacies of those with whom he has to deal; and he will be able to use Holy Scripture to the point, after the manner indicated by our Divine Lord's application of it at the Temptation, or in silencing the Scribes, Pharisees, and Sadducees. But if it is a mere knowledge of texts, without a good perception of the *ἀναλογία*, balance, and spirit of the Scriptures; or a mere set of dogmatic propositions which he ushers in with the venerable formula, "The Church says," the clergyman of our day will often be driven to feel that his own weakness is a very insufficient representative of the strength of the cause which he is advocating.

An acquaintance with the course of error, from the beginning of the Christian æra to our own time, is also a most useful auxiliary weapon of offence and defence in contending against modern error. In no sense is the proverb of the wise man more true than as it applies to misbelief, that "There is no new thing under the sun."

It may, at least, be said that as soon as the sun of Christianity arose, the roots of heresy began to be planted with a comprehensive spread that has served for the after growth and development of every error that the world has since known. The more we lay bare the foundations on which unbelief or error in its infinite degrees of strength stands, the more clearly shall we see that it rests ultimately on a larger or smaller space of that comprehensive denial of Christ which characterized the inspirations of Satan in the first ages.

Hence, I venture to express an opinion, that all "erroneous and strange doctrines contrary to God's Word" ought to be met by a setting forth of the Person, the past and present work of the Word, to Whom the main part of the written record points, and against Whom the error contested is radically opposed. To use a phraseology that has been very much hackneyed, but yet is very convenient, if a rationalizing "subjectivity" is the prevailing vice of modern religion, a rational "objectivity" will be its best remedy. If the tendency of the times is to individualize, to make our own selves the centre of each one's religious sphere, to which all else is expected to converge, then the cure for this is to point to Christ, whose centrality is supreme over all other centres; and to show how the true exaltation of human nature is indeed to be found only through union with Him.

In contending against all error, then, we should put this question before us; How can I so point to Christ as to be bringing the truth about Him to bear at once, or ultimately, on this error; upon these mistakes in be-

lief or in practice, this heresy or schism? It is surprising how universally, and in what variety of modes this Divine remedy may be brought pointedly to bear; and how often it will prove that the Name of Christ is a weapon wherewith to cast out the devils of unbelief that would yield to no other argument. But the effective use of that Name is not to be attained without very diligent, religious, and official study of Holy Scripture. This alone can make a minister of the Word of God, a true Θεολόγος. It will enable us to bring out the light of some general principle, by means of which the relation between God and man may be so clearly shown as to cut the ground from under the arguments which the adversary puts into men's minds. But the *useable* knowledge of that general principle we shall probably have attained only by long and careful study; just as some invaluable remedies belonging to the physician's art, although simple in their own composition, require to be separated from many other and extraneous substances, by tedious processes, before they can be brought into a state fit for use.

Again, it is of great importance that the pastor should acquire the power of *analyzing* the general belief of those who are in error, so that he may be able to see what is really wrong in it, and in what manner it combines with what is right, so as to disguise its poisonous character. For it is to be observed that, except in the wilfully apostate, the religious errors of mankind are always commingled with an element of truth. The extreme of rationalist opinion, for example, represents that "the Christ" is to be found, not in a Divine and Human Person

external to ordinary humanity, but in humanity itself, as in so many agglomerated atoms. This doctrine always amounts to a real denial of Christ's existence, and yet it is crystallized around a morsel of truth, a fragmentary notion of the great principle that men "dwell in Christ, and Christ in them;" that He is the sanctifying Person by whose indwelling, through the operation of the Holy Ghost, men are made one with God and with each other. Such a morsel of truth obviously offers a common starting-point, from which we may go forward in our arguments with a Rationalist.

To change the illustration; let us suppose the case of a Wesleyan Methodist, whom we are trying to win back to the Church of his fathers. Shall we go to him and say, in effect, You are altogether wrong; we alone are right? By no means. On the contrary, I would gladly admit, at once, that Methodism sprung out of an earnest desire for more spiritual religion than the clergy and the society of the last century encouraged; that the founder of the community was a man of great zeal, personal piety, and mental power; and that it was only through a self-satisfied settling down on the lees of political Churchmanship, that John Wesley and his followers were driven to their meeting-houses instead of being kept within the walls of their parish churches. And having, as occasion offered, shown that the history of Methodism is as familiar to the clergy as it is to the Methodists themselves, and that they can feel much respect for its origin, it would be easy to point out how modern Methodism differs from that of John Wesley; that he

never meant his followers to separate from the Church of England; and that a tradition of his intentions is still kept up by some old people when they assert, as they often do, that they are Church people as well as Methodists. It makes no small impression on Wesleyans to prove to them that their system was intended to *supplement*, not to *supersede* the ordinary Church system⁴; and that Wesley would have thought it a very great sin for his followers to content themselves with their meeting-houses, instead of only using them after they had been to church, and felt the need of further prayer. Nor would it be difficult, in a well-ordered parish, to carry this argument further, by pointing to what the Church offers, and contrasting it with what the meeting-house offers; to show them that the services of the Church are more abundant, more full of Holy Scripture, more truly spiritual, and less merely human than Methodism; that, whereas, the latter was originated on the plea of a necessity for higher spiritual life than the former afforded, now times are changed, and the Church provides far higher spiritual life for those who choose to avail themselves of it, than any other religious community in England.

One other illustration shall be offered from a recent

⁴ It was founded, in fact, on the system of Religious Societies, which had been formed in the Church of England under the leadership of Horneck, author of "The Crucified Jesus;" which were strongly advocated by Samuel Wesley, the father of John Wesley, in 1699; and which were also in full activity at Oxford, when John and Charles Wesley were undergraduates of Lincoln and Christ Church. These Societies must not be confounded with those for the Reformation of Manners.

experience of my own; and I offer it with reference to the dissemination of errors by means of tracts, which are thought to be religious and Scriptural by those who circulate them, and by those, probably, who, in their ignorance, presume to write them. Going into a sick room, I found such a tract lying on the woman's bed, entitled "The Way to Heaven;" and, as it consisted only of four small pages, I looked it through before opening the Bible to read. The first page showed that Christ is the only way to heaven, quoting St. John xiv. 6, as proof; but it showed it in a manner which had a strong controversial odour, and indicated an *arrière pensée*. A little further on, accordingly, the tract went off into declamatory violence, the substance of which is indicated in the words, "Mark well! Infant baptism is not the door; adult baptism is not the door; ministers are not the door. . . . Let me entreat you to beware of resting on forms or ceremonies, on a profession of religion, or on membership with any visible Church whatever⁵." I had reason to think the tract had been left for the purpose of counter-acting my advice, that the dying woman should receive the Holy Communion. Accordingly, but without any reference to the tract itself, I at once said a Penitential Psalm, and read the first half of the sixth chapter of St. John's Gospel, expounding the miracle as an illustration of Christ's providing by His Divine Power nourishment for the bodies of a famishing multitude, and dispensing

⁵ Tract No. 92. Dublin Tract Repository, and 9, Paternoster Row, London.

that nourishment to each by the hands of His ministers; my prayer afterwards following in the same key. On the next two visits, I went on with the chapter, expounding the remainder of our Lord as the Provider of grace for famishing souls, which He dispenses in the Holy Communion, and by the hands of His ministers. The analogy thus drawn out at length worked in with the strong language of the tract in its true part, and confuted its false part out of Holy Scripture; and, although the tract fell upon soil greedy to receive its teaching, I am sure that the real Christ of the Scriptures was too strong for the phantom Christ which the tract, and those who circulated it, were ignorantly substituting.

It seems to me to be of great importance to show our people by such methods of dealing with them, that we have no fear of the spirit of inquiry; but that what we fear is a spirit which inquires too little, and is really a spirit of ignorance. A large proportion of the half-septics, who are now to be met with in all ranks of society, are young men who have thought a little about the principles of Christianity and practical religion, but who are so easily satisfied, that their studies never go more than skin deep. Consequently they are extremely open to the fashionable tone of the day about "doubt," "free inquiry," "inner consciousness," and so forth. Just as young men used to imagine themselves duplicate Byrons, because they went loose at the neck, when most people except Byron went about in tight cravats; so now they will occasionally look you in the face with a solemn air, and profess that they are suffering

mental pangs of metaphysical labour in their "search after truth." They read Maurice's Essays, a scrap or two of Strauss or Schleiermacher, Essays and Reviews here and there, part of Colenso's thin octavo; and having thus obtained a few ideas, and a great deal of peculiar phraseology, they take these as their stock in trade, with which they think they may confidently set up in opposition to old-world believers.

We must be careful to carry our process of analysis beyond the speech of such men into their minds. There is some desire to know the truth about Christianity, and what belongs to it; and some little error picked up from such reading as I have indicated. But we might run into danger of fixing the error if too much importance were attached to it, as held by persons of this class; and of strengthening the conceit which is really their vice by omitting to combat it. These young men of our day are not like the vicious young infidels of a former generation, men whose infidelity was cut to fit their profligacy,—they are not altogether unreflective in their habits, not by any means men who can be effectively met by dogmatic assertions. Their fault is that they are far too easily satisfied; and too little anxious for the truth which they imagine themselves to be searching after, when they are only learning to doubt. There are not a few such who may be made to feel ashamed of their superficiality by a pastor who has his resources well in hand, especially if he can adopt a tone of Socratic banter in his earlier dealings with them. And when their superficiality has been laid bare to their eyes, they will have a desire for more complete knowledge,

which will offer the clergyman an opportunity for pointing out to them sources of sound information on such subjects as form the topic of conversation,—solid *pabulum* of old Divinity, which will soon disgust their minds with the flatulent second-hand Germanism that audaciously arrogates to itself the almost exclusive right to be considered “modern thought.”

In dealing with all error, it is best boldly to show that we are not afraid for our doctrine to be brought into the light of the Gospel to be tested by it. Let us declare and exhibit the highest reverence for truth and light wherever we may find them. And let us also show that we will be utterly unsparing towards Satanic simulations of truth, and to darkness which professes itself to be an angel of light. If we can persuade men to seek more light, and not to be content with what comes to them through the obscuring and distorting medium of human whims, fancies, and prejudices, we shall be waging the strongest war we can against error in all its forms.

And, in all such contests, if we pray God to make our zeal the zeal of His house, and not leave us to any zeal of our own will, opinion, or party, we shall win the day as individual pastors seeking to save our own flock from harm; and, as a collective clergy, striving for the honour of God in the Church of England, and the kingdom at large.

CHAPTER VIII.

PASTORAL GUIDANCE.

MANY of the cases contemplated in the last two chapters are such as can be treated with success only by means of a more definite, personal, and individual intercourse than can be adopted in the course of ordinary parochial visitation. For neither pulpit teaching of the most faithful and judicious, nor parochial visitations of the most diligent kind, make that distinct and definite mark upon the minds and characters of his people which the pastor will desire. Preaching will go a long way, with those who can "take it in," towards guiding them in the particular details of Christian doctrine and Christian life; but experience of human nature shows that the number of those whose minds are so trained as to make them capable of doing this is comparatively small; and that there is a far larger proportion of our flocks who are unable to make that definite and logical application of a sermon which would give it this value. And, again, though something may be done towards this pastoral guidance in detail when the clergyman is visiting his parishioners at their own houses, yet he almost always

finds a rival there in the shape of domestic affairs, hospitality, or business.

Detailed guidance best given at the parsonage. Far the more effectual way of making this impression in detail upon the character is to get people to come to the clergyman at his own house, as freely as it has become the custom for him to go to theirs. If they thus come, whether it be for instruction or guidance, they come with a definite purpose connected with religion; and, making that the business of the hour, there is nothing to interfere with the pastor in the pursuit of his object, and much less of distraction than there would otherwise be on the other side. It may not be easy to get English people to come to their clergyman's house in this way; but I feel convinced that much advantage is gained by it, and that the gain is worth a persevering effort to obtain it. To break down the reserve towards clergymen which prevents it being done is something; but it is far more to be able to individualize the flock so as fully to instruct and guide them in the religious life; and this cannot be done otherwise, except with the sick.

§. *Instruction Classes.*

Parishioners attracted there by classes. A good opening for such personal intercourse may be found in the cultivation of Bible, Prayer Book, and Communion classes, which are something intermediate between public and private intercourse, and still better by means of the Religious Societies which are referred to in the end of the eleventh chapter. These bring parishioners into a habit of "finding

their way" to the clergyman's study or parish room, and extinguish that extreme and absurd diffidence which is so commonly felt about seeing him within his own doors. By arranging an easy mode of access—a great point—and by making those who come feel that they are really welcome, even the most timid may be got to have a sort of home feeling towards the accustomed room at the parsonage such as they have towards the Church itself.

Classes of this kind will be found extremely useful for supplementing all other work of instruction, and for ingrain- ing truth into the mind. They admit of a detail which would be out of place in the pulpit; and they also allow the teacher to adopt a tutorial rather than a professorial system; to use a combination of the catechetical and the Socratic method which vivifies the knowledge imparted, making its communication more interesting; and also solidifies it by drawing out the reasoning powers, and not trusting merely to dogmatic teaching on the one side, or to memory on the other. "The parson once demanded after other questions," says Herbert, "about man's misery; *Since man is so miserable what is to be done?* And the answerer could not tell. He asked him again, *What he would do if he were in a ditch?* This familiar illustration made the answer so plain, that he was even ashamed of his ignorance; for he could not but say, he would haste out of it as fast as he could. Then he proceeded to ask, *whether he could get out of the ditch alone, or whether he needed a helper, and who was that helper?* This is the practice which the parson so much commends to all his fellow-labourers; the secret of whose

good consists in this; that at sermons and prayers men may sleep, or wander; but when one is asked a question, he must discover what he is¹." And while

Which drive
instruction
home.

instruction in the Holy Scriptures and Theology, in the history and use of the Prayer Book, in Ecclesiastical History, or in Christian morals is thus *driven home*, it is given under circumstances which will prevent the knowledge gained from being intellectual only and unspiritual. Reverent habits and modes of thought may be firmly grounded, a devotional knowledge and an intelligent devotion originated, and those thus trained will learn to use not heart and voice only, but the understanding also in the service of their God, by whom that understanding is given.

§. *Pastoral Advice.*

But instruction is not the only purpose for which a pastor is called upon to encourage and cultivate the free access of his people to himself. When a thorough and habitual confidence is established between them, there will be sure to be many appeals to him for advice, which he may use as most profitable opportunities for assisting those who come to him in the progress of their religious life. The broad outlines of right and wrong are easily distinguishable by any ordinarily well-brought up Christian; but the detail and particular application of moral laws require thought, logic, book-knowledge, and much acquaintance with human nature; and these are not qualifications possessed

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tails of Chris-
tian morals.

¹ Herbert's Works, i. 161.

by the multitude. It would be a great advantage to many persons to be able to go to their clergyman to seek his guidance on doubtful points respecting their Christian duty in the affairs of common life, as they would go to their solicitor for advice in matters of law. For want of such counsel the halting half-decisions of an ill-informed conscience frequently open the way to declension. Well-meaning persons fall into sin before they know where their course is leading them. Sinful habits become fixed and firmly rooted, which might have easily been torn up when they were just beginning to form; and the persons yielding to their power at last would have been glad to have eradicated their first germ, if they had certainly known that it was the germ of a sin.

“Herein indeed,” says Herbert again, “is the greatest ability of a parson, to lead his people exactly in the ways of truth, so that they neither decline to the right hand nor to the left. Neither let any think this is a slight thing. For every one hath not digested, when it is a sin to take something for money lent, or when not; when it is a fault to discover another’s faults, or when not; when the affections of the soul in desiring or procuring increase of means, or honour, be a sin of covetousness or ambition, and when not; when the appetites of the body in eating, drinking, sleep, and the pleasure that comes with sleep, be sins of gluttony, drunkenness, sloth, lust, and when not, and so in many circumstances of actions. Now if a shepherd know not which grass will bane, or which not, how is he fit to be a shepherd? Wherefore the parson hath thoroughly can-

Pastor must
be a Casuist.

vassed all the particulars of human actions, at least all those which he observeth are most incident to his parish².” It is not every clergyman who could thus trust himself to be adviser to his parishioners in the details of Christian morality, universally as clergymen are so constituted in respect to the general guidance which may be given from the pulpit. Something of a judicial mind is required in those who would advise soundly and promptly; and, while books and logic will go far, only long experience will give that matured knowledge of human nature which will make a clergyman’s decisions entirely what they ought to be. Divines of former days seem to have been great adepts in this part of their work; and some of their “Cases of conscience” (especially the nine bearing Bishop Sanderson’s name) are admirable examples of the elaborate and complete way in which they arrived at their decisions. But with more humble qualifications than those of Sanderson, a clergyman may be a sound counsellor to his flock in ordinary matters of Christian law. And by becoming so he may preserve many an one from declension; may stop in their outset many differences which would otherwise have become serious quarrels; and may be able to suggest many subjects for reflection (and perhaps for repentance) to those who come for his advice, the very mention of which in any other way would have quite alienated his parishioners from him. The effect of such work on the character of the latter cannot be overrated, especially in a day of vague morality like our own.

² Herbert’s Works, i. 128.

§. *Confession.*

This brings us to the consideration of a subject which would a few years ago have been thought by many clergymen to be altogether beyond the pale of a volume treating of the principles and practice of pastoral work *in the Church of England*; but which it would be impossible to omit noticing now, without a serious dereliction of duty on the part of a writer who professes to speak of pastoral work with reference to the best interpretations of it, and in all its parts. If I were to say nothing about the pastoral use of Confession, I should be justly chargeable with omitting to notice that which many holy, far-sighted, and experienced clergymen look upon as a very valuable part of the pastor's work, and which many lay people of our day actually demand as a right from the clergy.

Reasons for
treating of
Confession.

The fact is, that confession has always been used more or less by the clergy and laity of the Church of England, and even by Protestant dissenters, but under some other name. John Newton was practically confessor to a large number of persons in the circles of London society, during the eight years of his life at St. Mary's, Woolnoth. Scott, the commentator, received people to private interviews, of a character closely analogous to confession, at the vestry of the Lock Chapel. Mr. Simeon held a similar position among the undergraduates of Cambridge to that held by Newton among the religious people of London. Almost all zealous clergymen of the Evangelical school were

Its use
under other
names.

accustomed to encourage their people in opening out their hearts to them, "telling their experience," as it was called, for the sake of gaining spiritual advice and help from their pastors; and they were also encouraged in going at once to the vestry, if their consciences had been awakened by the sermon, for this purpose³. In such cases, the confession was made, but a prayer for pardon or for conversion was used in the place of Absolution. With respect to less recent days than those of the Evangelical school, it is a fact that there is hardly a Divine of the Church of England, from Archbishop Cranmer to Bishop Tomline, who has written on the subject of penitence, and has not referred to Confession and Absolution as an ordinance of the Church of England.

For these reasons it would be presumptuous to consider the subject of Private Confession as altogether out of court in treating of a modern clergyman's work; and whatever may be my own inclinations, or those of my readers, it is our duty to see, first, what are the principles of the Church of England respecting it, as shown in her laws and formularies, and, secondly, how those principles are to be carried out in the practice of a modern pastor.

I. The specific references to Private Confession contained in the official documents of the Church of England are the four following.

(1) A Rubric enjoins that sick persons shall be

Injunctions
of the
Church on
the subject.

³ In my own boyhood I remember being taken (when under strong religious impressions) to an Evangelical clergyman of the most extreme school, for a purpose exactly analogous to confession; though the much-respected relative who took me, and the clergyman himself, would have energetically repudiated the application of that name to the interview.

moved to make special confessions. (2) An Exhortation enjoins persons to go to a clergyman to confess, and to receive absolution, if they cannot quiet their consciences by private self-examination. (3) A Canon enjoins secrecy on all clergymen receiving confessions. (4) A Homily refers to Private Confession as an usage not forbidden in the Church of England⁴.

(1) The Rubric is contained in the Office for the Visitation of the Sick:—"Here shall the sick person be moved to make a special Confession of his sins, if he feel his conscience troubled with any weighty matter. After which Confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort." The Absolution so enjoined being as follows:—"Our Lord Jesus Christ, who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy, forgive thee thine offences; And by His authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen." The words "be moved to" were introduced at the last revision of the Prayer Book in

⁴ I am not quite sure that a fifth ought not to be added. The rubric before the Communion Service is:—

"So many as intend to be partakers of the Holy Communion shall signify their names to the curate, at least some time the day before." This is taken from Hermann's *Consultation*, 207: "We will that the pastors admit no man to the Lord's Supper, which hath not first offered himself to them; and after that he hath first made a confession of his sins, being catechized, he receive absolution according to the Lord's Word . . . and for this purpose let the people be called together at eventide the day before." In Ireland a bell is still rung the day before "Sacrament Sunday," the original purpose of which was that here referred to.

1662; and it must be allowed that they give the Rubric a force, as regards the priest, which they did not possess before. As it now stands, this injunction imposes on the clergy the duty of persuading the sick to make private or special confessions, of receiving those confessions, and of giving absolution, should the sick person's penitence be so sound, as that it can be said he "humbly" as well as "heartily" desires it.

(2) The Exhortation is the third paragraph of the warning exhortation to the Holy Communion:—"And because it is requisite, that no man should come to the Holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore, if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned minister of God's Word, and open his grief; that by the ministry of God's Holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness."

In the original form of this exhortation (1549), there was a further period of about equal length with the above paragraph, which seems to indicate that an apologetic tone was deemed expedient at the earlier period of the Reformation, for which there was no necessity afterwards. This I subjoin, as it also elucidates the meaning of our present exhortation, and contains some wise words very applicable to ourselves at the present time. "Requiring such as shall be satisfied with a general confession, not to

be offended with them that do use, to their further satisfying, the auricular and secret confession to the priest; nor those also which think needful or convenient, for the quietness of their own consciences, particularly to open their sins to the priest, to be offended with them that are satisfied with their humble confession to God, and the general confession to the Church. But in all things to follow and keep the rule of charity, and every man to be satisfied with his own conscience, not judging other men's minds or consciences; where as he hath no warrant of God's Word to the same."

(3) The 113th Canon ends with an injunction of secrecy on confessors in the following words:—"Provided always, That if any man confess his secret and hidden sins to the minister, for the unburdening of his conscience, and to receive spiritual consolation and ease of mind from him; we do not any way bind the said minister by this our constitution," [respecting the presentation of offenders] "but do straitly charge and admonish him, that he do not at any time reveal and make known to any person whatsoever any crime or offence so committed to his trust and secrecy, (except they be such crimes as by the laws of this realm his own life may be called into question for concealing the same,) under pain of irregularity."

(4) In "the Second Part of the Homily of Repentance" it is said that "if any do find themselves troubled in conscience, they may repair to their learned curate or pastor, or to some other godly learned man, and show the trouble and doubt of their conscience to them, that they may receive at their hand the comfortable salve of

God's Word;" by which phrase was no doubt meant the word of absolution, as ordained by our Lord, and referred to in the Absolution previously quoted from the Office for the Visitation of the Sick.

Principles deducible from the preceding. II. From these authoritative statements we have to draw out the principles of the Church of England in respect to the use of Confession and Absolution. The absence of any more stringent injunction is also, under the circumstances of the case, an important piece of evidence, and even authority, not lightly to be passed over.

a. It is quite clear that the private confession of sins to a priest is considered to be of much value to certain persons, under certain circumstances; also, that it is no where forbidden, but is in several places recommended, and enjoined.

β. A clergyman is bound to receive those of his own parishioners who wish to confess their sins to him, and, under particular specified circumstances, to exhort and persuade them to do so. He is also bound to absolve those who thus confess, if their penitence is such as to make them fit for absolution. It is also evident that it would be a want of charity if he refused to receive any who (wishing to use the liberty allowed to the laity of going out of their parishes) came to him for the same purpose, though not belonging to his own flock.

γ. That the Church of England neither enjoins nor prohibits frequent or habitual private confession; nor any where recognizes it as a part of her pastoral system.

δ. That private confession is not essential to salvation.

The Church of Rome has authoritatively decreed that "This sacrament of penance is necessary unto salvation for those who have fallen after baptism; even as baptism itself is for those who have not as yet been regenerated;" and that confession was "instituted by the Lord, and is of Divine right necessary to all who have fallen after baptism⁵." If such had been the doctrine of the Church of England, that doctrine would undoubtedly have been stated as clearly as it is in the case of the two sacraments "generally necessary for salvation." And this would have been the more necessary, because the only places where confession is enjoined appear to represent it as essential only under particular circumstances; while the Exhortation of 1549 expressly speaks in the most charitable terms of those who do not think confession necessary for themselves, without giving the slightest intimation that they are running into danger by its omission.

III. From the principles thus deduced, there can be no doubt the Church of England contemplates that the duty of receiving the private confessions of her members may fall upon a clergyman at any time of his pastoral life; and that he ought to be prepared to act when the time comes. It is a painful duty,—at least, I cannot enter into the feelings of those to whom it is otherwise,—but the pastor has no right to evade it; and he must undertake it as he does other duties of his office, for the love of God and

The pastor's duty as confessor not to be evaded.

⁵ Conc. Trident. Sess. XIV. c. ii., lv.

of the souls committed to his charge. It is almost unnecessary, perhaps, to add that he need be under no scruple on account of the objection often raised, that to hear confessions and to absolve penitents is an undue assumption of authority on the part of one human being towards another. He acts in the Name of the Chief Pastor, not in his own; and acts in obedience to the rules of that Church from which he receives his commission as a minister of God. To those, however, who, like myself, feel the painfulness of the duty strongly, I would suggest one mitigating reflection, which is, that the mere unburdening of the conscience is to some persons a source of spiritual strength in their contest with sin, while the absolution, faithfully and worthily received, is one of the greatest blessings which one human being can be the means of conveying to another.

IV. A careful consideration of the principles thus set down for our guidance, will also lead to the conclusion that there are certain well-defined cases in which it is the duty of the pastor to "move" the sick to make a "special confession of their sins," and to exhort others to do so who cannot quiet their consciences by self-examination, confession without the private intervention of a priest, and the absolutions of the public services.

Those dying
by violence,
&c.

It seems, for instance, as if the use of Confession, Absolution, and (if possible) the Holy Communion, would meet the necessity of the case in those instances to which I have referred in a note on p. 205; where, from accident, battle wounds, or sudden

mortal sickness, it is evident that there must be no delay in settling affairs both of the body and the soul. In such cases—I have one vividly present to my memory as I write—the clergyman called in may be a total stranger to the sufferer. He does not know whether that sufferer has led a religious or a wicked life, and relatives or friends are little likely to tell him the whole truth, even if they know it. He has no circumstances to guide him to the course he has to take, but the fact that a sinner lies before him, who, whether his sins are many or few, is about to appear before the judgment-seat of God. I have had the cry of the poor dying sufferer, and of his weeping relatives ring in my ears in such a case, “Do something for me!” “Oh, lead him to make his peace with God before he goes!” What better way could I devise under these circumstances than that suggested by the Visitation Office? to do all I could to move the dying man to “make a special confession of his sins,” to comfort him with “the benefit of absolution,” and to draw him as near as I could to the mercies and blood-shedding of his Redeemer by giving him the Holy Sacrament of which that Redeemer said, “Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day.” If any should reply that earnest prayer and the reading of Holy Scripture would have been equally effectual to the end in view, I can only say (1) that I do not see on what ground such an assertion is made, and (2) that these are part of the course recommended⁶.

⁶ It may be observed that Confession and the Holy Communion are almost invariably used in the case of criminals sentenced to death, shortly before their execution.

Sick persons
offering
good hope of
penitence.

But it is often said that the injunction of the Visitation Office does not apply alone to those extreme cases in which immediate death is certain: and there is assuredly no such limitation in the words "sick person," nor in the general character of the Office. It will therefore be the duty of the pastor to consider how far any ordinary sickness may be so attended by a good promise of repentance as to call upon him to act literally on the words of the rubric. Herbert says, "Besides this, in his visiting the sick or otherwise afflicted, he followeth the Church's counsel, namely, in persuading them to particular confession; labouring to make them understand the great good use of this ancient and pious ordinance, and how necessary it is in some cases⁷." It seems to me that no one can lay down for another any rules to be adopted in the selection of such cases: but that, having regard to the duty imposed upon him by the Church and to the spiritual condition of the sick person, each clergyman must decide for himself when and how, or whether at all, to advise confession as an aid to penitence.

Those in
health.

With respect to those who are in health, the only guides given to us by the Church are the passage in the Exhortation to Communion, and the few words in the Homily "Of Repentance," both of which have already been quoted. In applying the principles so indicated, it would seem to be the pastor's duty sometimes to follow up the public exhortation by an exhortation in private. There are often cases of wicked persons, such as those described in the former part of the Com-

⁷ Herbert's Works, i. 155.

munion Service exhortation, who become much impressed with the necessity of repentance, and have great desire to repent, but who, at the same time, know nothing whatever of any way of "quieting their consciences," except the way of those fanatics who think that to "feel pardoned" is all that is necessary to a reconciliation with God. Such persons may have a desire for the Holy Communion, and it may be the wish of the pastor that they should eventually partake of it; but there is some danger that they may drift into an unrepentant participation of it, if their consciences are not thoroughly enlightened as to the greatness of sin and the nature of repentance. It is probable that a real conviction of sin in such cases will often lead persons to wish to "open their griefs" to the clergyman, and "receive the benefit of absolution." The same may be said also of those who have the weight of some special sin or sins,—such as dishonesty, seduction, or profligate living,—on their consciences. And it is also plain that they who complain that they cannot "quiet their own consciences," that their own unassisted repentance seems imperfect, that they cannot be "satisfied with a general confession," are likely to be much benefited by the adoption of the course under consideration. All of such cases can, without hesitation, be classified as among those contemplated by the bare words of Church of England formularies; and others might no doubt be included, without any violation whatever of the principles there laid down.

V. But, notwithstanding the variety of cases which thus seem to come within the range of the principles laid down by the Church

Limitations indicated by Church rules.

on this subject, it must certainly be evident to every one carefully studying the actual and authorized sources of those principles that there are certain limitations by which we ought to be guided in our use of confession, which restrict us, for the most part, to those who have been spoken of as fit subjects for it in the preceding pages.

It has been already shown that it is quite impossible to suppose that confession is esteemed necessary to salvation by the Church of England. It may be added that, at least with those who are in bodily health, confession is set forth by the Church of England as a spiritual medicine for the weak, and not as food for the daily nourishment of the strong. It is "when they cannot quiet their consciences," that persons are exhorted to confess their sins privately to a priest; that is, when they cannot, after honest and faithful self-examination, confess their sins honestly, faithfully, and fully to God, and accept the public absolution as a declaration of forgiveness for the sins they have so confessed. Now there are many persons who are both competent and willing to do this; persons whose intellect and conscientiousness will insure them against any serious mistake, even if they have no assistance from a clergyman. Such persons as these may be said to be so strong (in the matter of which we are treating) as to stand in no need of the spiritual tonic provided by the Church for those who are weak. If such persons voluntarily seek the "benefit of absolution" in private, their confession ought undoubtedly to be received by the pastor to whom they

Confession a
tonic for the
weak.

apply : but it seems to me to be a deviation from the principles of the Church of England to exhort them to do so, as if honest, searching confession to God, and the personal application of the public absolution did not avail for a perfect repentance. The Exhortation of 1549 is certainly more in accordance with the general tone of the Church of England ; and although now omitted from our formularies, there is no proof whatever that the principles on which it was founded have been altered by its omission or by any other authoritative act of the Church.

Again, the frequent or habitual use of confession is not provided for, nor can I see that it is recognized by the Church of England. The utmost that can be said is that it is an open question. If so, then the pastor assumes a grave responsibility who recommends such habitual use of the ordinance to his flock ; a responsibility which he assumes without actual support from the Church of which he is a minister. He should carefully consider what the consequences will be of the advice he gives ; and should also carefully examine the grounds on which it is given ; whether they are such as are a fair foundation for a clergyman of the Church of England to build upon, or whether they are the opinions and practice of foreign Churches, adapted for persons accustomed to southern habits, perhaps, but not for those whom an English clergyman has ordinarily to deal with. If habitual confession had been intended in the Church of England, it would hardly have been left unnoticed. If it had been the practice of the Church of England, there would have been more definite mention of it in the writings

Habitual
confession
not provided
for.

of her divines. The farthest, however, that any of the latter ever go towards advocating such a practice is shown in the following extract from Jeremy Taylor's "Guide to the penitent;" and it is clear that even in this passage the writer is not contemplating the case of a regular communicant, or a person in strong spiritual as well as bodily health.

"Besides this examination of your conscience (which may be done in secret between God and your own soul), there is great use of holy Confession: which, though it be not generally in all cases, and peremptorily commanded, as if without it no salvation could possibly be had; yet you are advised by the Church, under whose discipline you live, that before you are to receive the Holy Sacrament, or when you are visited with any dangerous sickness, if you find any one particular sin or more that lies heavy upon you, to disburthen yourself of it into the bosom of your confessor, who not only stands between God and you to pray for you, but hath the power of the keys committed to him, upon your true repentance, to absolve you in Christ's name from those sins which you have confessed to him."

Nor is it without reason that so much feeling is shown by English people against the practice of private habitual confession. It is allowed even by the strongest advocates of the practice that it is apt to destroy that proper self-reliance which every Christian ought to have, and to make him walk on human crutches rather than depend on the Divine and supernatural support of grace. The sense of personal responsibility is weakened in a serious degree. "There are persons," says Mr.

Lessens proper self-reliance.

Gresley, "females especially, who have brought themselves so entirely to yield their conscience to the guidance of others, that they have no will or choice of their own : and it is clear that if such persons fell into the hands of designing priests, they might be made the tools of much iniquity."

The frequent, habitual private confession of venial sins is, in fact, trifling with the ordinance, and throwing a slight upon the general confession and public absolution of the daily and the Eucharistic services. Instead of encouraging such a habit, the pastor should rather teach his people how to "quiet their consciences" by using for ordinary life the ordinary means of grace : and he should endeavour to lead them out of that moral weakness which incapacitates them from making an unassisted confession to God, and from receiving His pardon in the public ordinances provided for that very purpose.

It is impossible not to observe that confession appears to possess a kind of fascination for some minds, especially for those of women living in a narrow circle of society ; and that under its influence they are dangerously liable to a sort of spiritual valetudinarianism in which they do not so much seek strength from the remedy used as a confirmation in the idea of their weakness, and to be treated as weakly persons. I cannot think it is wise in a pastor to overlook this fact, or to disregard it. A physician might find several good reasons for continuing to treat as really unable to walk one whom he knows an alarm of fire would startle into robust action and energy in a moment. But the physician of souls must not run the danger of really

Encourages
spiritual va-
letudinari-
anism.

weakening the moral strength which God has given by under-estimating its amount, or seeming to do so. He must therefore be on the watch against any such morbid sensitiveness in those who apply to him to receive their confessions; and above all must carefully guard against giving encouragement to the imagination, in the invention of sins. St. Paul enjoins tenderness towards weak brethren, but he certainly would not advise us to encourage their weakness, and add to their number.

Danger of
indifference
to sin. Another danger attending frequent private confession is one of exactly the opposite character, that of becoming indifferent to sin. If it is used, not from morbid sensitiveness, or blindness to the value of the public ordinance, but because the person really has serious sins to confess time after time, the frequent repetition of those sins shows that the confession of them in private has not produced the effect for which it was partly used, that of strengthening the moral nature, and enabling the sinner to stand more firmly against temptation. In such cases there is apt to grow up in the mind some such idea as this, "I have got rid of my sins by confession and absolution: I make a fresh start with a moral *tabula rasa*: if I am unfortunate enough to give way to temptation again, I can again go through the same course." Here again I may quote from the advocate for confession whose words I have already used. "The avowals of foreign writers on this subject afford convincing evidence that, where confession is periodical and compulsory, persons will too frequently come as a matter of course, and without due contrition, and confess their sins,

without forming any decided resolution of forsaking them. Confessors also become careless and perfunctory; while it requires even more than the average skill and holiness in the confessor to infuse a spirit of true contrition into these formal penitents; consequently, there is a great danger of those who make such confession remaining really impenitent, and deceiving their own souls⁸."

It is true that a faithful pastor would warn persons of this kind in the spirit of Ezekiel xviii. 24; but it becomes a serious question whether they are not more injured than benefited by the frequent use of private confession, and whether they ought not rather to be treated in another way.

I have not based these suggestions in any degree upon the prejudices which are felt by English people against habitual confession, because it might be our duty to try and overcome them: nor have I referred to the objection, entertained by many good and wise men, that it often involves confidences with a third party, which the English character can never tolerate. For other reasons, and those of a strictly spiritual nature, it would seem unadvisable for a clergyman of the Church of England to encourage the habit in his flock; and as it is not provided for by the Church, he is keeping strictly to her rules and spirit when he ordinarily limits the use of confession to the cases which have been mentioned as those seeming to call for its remedial and restorative application.

Before parting with the subject of this chapter, it may

⁸ Gresley's Ordinance of Confession, p. 136.

Necessity of
reticence.

be as well to refer again to the 113th Canon. The spirit of that Canon clearly extends to all kinds of confidential intercourse between a clergyman and his parishioners as well as to actual confession. It is almost impossible to suppose that any pastor could be so forgetful of his duty as to transgress against the rule of absolute secrecy which is enjoined in confession: but there would be more confidence between the clergy and their parishioners if the former made it more clear than they often do that the intercourse held with their parishioners was not a staple subject of domestic conversation. A parishioner may wish to make a communication to his pastor, and very much object to the slightest hint of that communication being given to that pastor's wife or to any one else. There cannot be too close reticence in such matters: and if it is known that the lips of the clergy are sealed in respect to all communications made to them, not of a manifestly open kind, there will be much more disposition on the part of the laity to consult them for the good of their souls, and to seek that pastoral guidance of which an outline has been sketched in the preceding chapter.

CHAPTER IX

SCHOOLS.

THE pastor's position in relation to the schools of his parish, is fixed partly by the inherent responsibilities of his office, and partly by the modern crystallization of fresh duties and cares around it¹.

First, since the clergyman to whom cure of souls is committed has a comprehensive charge of all, young and old, he is necessarily the pastor of the children of his flock as well as of adults. And as in their infancy his duty towards them is to baptize them into the fold of the Good Shepherd, and at a later period to bring them before the Bishop for confirmation, so in the space between these epochs there lies an interval during several years of which it is his duty to look after them with a keen eye to see that they are receiving Christian training in the way that they should go. The clergy act, in general, as if this duty rested upon them only in respect to the children of the

The pastoral care of children.

¹ It may be noticed that Canons 77, 78, 79, referring to the licensing of schoolmasters by the Bishop, and the preference of clergymen for the office, apply to Grammar Schools only. Parochial schools are not even mentioned, e. g. in Bishop Burnet's Pastoral Care.

poor ; and there is probably a much larger proportion of middle and upper class children than of the poor, who never come under the clergyman's eye or guidance, unless at the time preceding confirmation. But, although more of the pastor's personal labour may be required in the case of poor children than in that of the others, I do not see that there is any real distinction as regards the ultimate spiritual responsibility ; and in this, as in other matters, class preference has led the clergy into a mischievous practical error, the result of which they feel deeply ; that of neglecting the pastoral supervision of those children who grow up to form the influential classes of society.

Clergymen
educational
agents for
society.

Secondly, the clergyman of modern days is recognized by society as its agent for all kinds of matters connected with the education of those who have a claim or a partial claim upon a public provision of the means of education. There are two reasons why this is so. One is that the clergy have taken more practical interest in the work of educating the poor than have any other classes of society, and consequently most of the labour entailed has fallen into their willing hands. And the other is, that the old tradition still clings to the heart of the nation that the Church is its chief educator, and the clergy therefore the chief ministers of education as well as of religion. Such manifest advantages to practical religion result from this venerable educational theory, and it would be so extremely difficult for the clergy to act up to their responsibilities in feeding Christ's lambs, if it lost its hold upon society, that it is plainly the duty of every pastor to accept it willingly, although by so doing

he will probably draw upon himself some inconveniences, responsibilities, and labours, which do not essentially belong to his office².

But the pastor should place before himself distinctly the object for which he thus undertakes to become practically responsible for the education of the poor of his parish. It is that he may promote the training up of children in the "nurture and admonition of the Lord;" that they may under his influence become morally and religiously fitted to do their duty in that state of life to which it shall please God to call them. He may have strong views as to the necessity of intellectual training for the lower classes, but whether he has or not, their intellectual training is not part of his pastoral obligation. His one end should be to exercise such influence over their education that it may be of a kind which shall make them better Christian citizens than they would have been without it; and whether he promotes a high class of secular education or discourages it, let him do so with this end in view.

In carrying out his pastoral duties towards children, the clergyman must not confine himself entirely to the children of the poor. At least in town parishes there will be schools for

Nature of
pastoral duty
towards edu-
cation.

Schools of
the higher
class.

² In the 1856 and 1857 volumes of the National Society's Monthly Paper, there are some Essays by the present writer on the duties of Churchmen with reference to National Education, and on its History, in which the course of it as Church-of-England education is traced from ancient to modern days.

the education of boys and girls of the middle classes, and where there is not a clergyman at the head of such establishments, it is his duty to seek admission to them for the purpose of giving religious instruction. In many cases, the offer of his services will be gladly accepted; and in few would it be declined if such offers were more common than they are. It will then become one of his weekly engagements to spend an hour on one or more days at such schools over a catechetical lecture on Holy Scripture, in which he will probably find it best to take the Catechism as his guide, and by means of which he may give many useful illustrations of the devotional services of the Church. He will thus be continually laying a foundation for confirmation instruction; and will, besides, be imparting to children of the middle and higher classes a kind of knowledge in which they are often more deficient than the children of the poor. The time thus spent will be among the best of all the hours that the pastor expends on the work of education. He will be gaining access to minds which are afterwards to influence others, will be giving firmness to the general religious tone of the school, and will be preparing some of the comparatively alienated classes of society for accepting the Church-of-England system and its pastoral machinery with frankness and affection in their after life.

Endowed
schools.

I may remark here that the clergy should exercise great watchfulness with respect to any endowed schools that may exist in their parishes. In most cases they are *ex officio* trustees of such foundations, and have a good deal of power in their

hands; yet abuses have often sprung up which ought never to have been permitted, and which hinder their full usefulness. It is the positive duty of the clergyman to make himself thoroughly acquainted with the history of all eleemosynary foundations in his parish, and with the laws under which they are governed; and in few cases will he be doing a more real service to religion, as a man of education, than by such research, and by (if possible) acting upon it. But for his influence it would often happen, and does sometimes happen, even now, that good sound Grammar Schools would degenerate into mere "Commercial Academies," and the work of middle-class education become watered down to a miserable standard of learning, far below what was intended by the founders, what the institution is capable of giving, (if properly administered,) or what is fit for the class of youths who partake of its advantages.

§. *Parish Schools.*

But it is in that which is distinctively called the parish or church or national school that the clergyman finds himself most completely master of the situation. It may be that he is wholly responsible for the funds by which it is maintained, beyond what is provided by the children's pence; or that he is one of a committee of subscribers; or one of the managers in a school under government inspection; but in either case the practical management of the school rests almost entirely in his hands, and it depends chiefly upon him whether it is or is not what it ought to be. Supposing then that he has

found, or has secured the appointment of, a teacher, or of teachers in whose educational ability and religious principles he can have confidence, the work of the pastor in reference to such a school will generally mould itself under these three heads. (1) He must control, and take active part in the religious instruction of the children. (2) He will have to exercise a general supervision over every department of the school, for the purpose of making it efficient according to the requirements of the day, so that the Church school may be visibly the best school of its class in his parish. (3) The business management of the school will certainly rest upon his shoulders, and perhaps the responsibility of providing, or obtaining from his parishioners, the money necessary for its maintenance.

With regard to the direct control to be exercised by the clergyman over the religion of the school, it may be observed that the principle of the Church, that of conducting education in subordination to religion, is much more generally admitted among thoughtful persons of every class than it used to be some years ago. "I believe," said Mr. Henley to the House of Commons, in 1855, "that education, to be of value, and especially that which it is the duty of the State to promote, ought to be of that kind which trains the mind upon the solid foundation of religious teaching, reaches the heart, and elevates the condition of the people, so that they may know what is, and how they are to do, their duty to God and man; and doing their duty to God and man may successfully

Necessity of
religious
education
generally
admitted.

struggle through this life to the life to come³." Such, in the main, is the opinion of most educated men; and though some are jealous of the power acquired over the minds of the people by the Church of England in her schools, yet no one questions the right of the clergy to carry out their duty in all which can be claimed as belonging to their parochial jurisdiction.

The pastor will have the satisfaction, then, of feeling that he is not opposed by the opinion of his generation, when he attaches primary importance to religious education; and from his point of view, the theory of religious education will assume the form assumed by the well-known proposition, that true Christian education consists not so much in imparting knowledge as in drawing out the grace of God for the work of life. Knowledge is good only when directed to a good end; and it is so plain that good ends are not the natural seeking of unregenerate hearts, or those in which the grace of regeneration lies dormant, that it is clear knowledge must be imparted with an eye to its control by grace. Knowledge is power, but there is such a thing as raising up a giant power in the unbridled intellectual faculty, whose action will be destructive to its possessors.

While, then, the necessities and tendencies of the age call for a high degree of secular instruction even in our schools for the labouring classes, it is plain that this increase of knowledge requires to be tempered by an active spirit of religion. In the days of childhood, at

³ Speech, May 3, 1855.

least as much as, perhaps more than, at other times of life, the Christian must be looked upon by the pastor not only in respect to what God has made him by nature, but also as to what He has made him and will make him by grace; and this principle must regulate all his course in the pastor's dealings with his parish school ⁴.

Hence it is exceedingly valuable to work the school definitely into the Church system of devotion, and not to rest only on the acquisition of religious knowledge ⁵. No Church scholar should be permitted to grow up in a habit of not going to church on Sunday; and, indeed, I would urge it as highly desirable that the school should attend daily morning prayer, as well as the Sunday services. Every school begins its work with prayers; and nothing can be more suitable (where the school is, as it ought to be, under the shadow of the Church) than for those prayers to be offered in God's house, and in the recognized forms of the daily service, that the young

⁴ See Appendix C.

⁵ The necessity of this was strikingly illustrated by the mortifying fact which Mr. Mann made public in his Educational Census of 1851. "At first sight it appears inevitable that, in course of time, the mass of the population, educated of necessity in Church-of-England schools, must gradually return to the Church; but, in opposition to this natural anticipation, is the curious fact that, while for many years past at least four-fifths of all the children who have passed through public schools must have been instructed in the day schools of the Church of England, concurrently with this a very rapid augmentation has been proceeding in the number of Dissenters, so that now they number very nearly half of the total population of the country." There may be some improvement since 1851, but I can myself point out a mass of population of which Mr. Mann's words are still true, that Church schools do not make Church people.

people may grow up in familiar acquaintance with the words and habits of Divine worship⁶. It is also an excellent habit for the clergyman, or one of them if there are several, to keep on his surplice after service, and catechize then and there daily instead of giving the Scripture lesson in school. By an orderly exactness no more time need be occupied, and of course there is a great advantage in making the Scripture lesson so evidently a religious business.

In marking out a course for himself and the school in the matter of religious instruction, ^{Religious instruction.} the clergyman should guard against the very prevalent error of modern education, that of taking too wide a range. It has long been felt by practical men that the diffusion of educative power over many subjects is far inferior in its results to the concentration of it over a few, whether those results be considered as a matter of knowledge or of mental discipline⁷. This has been the case with the religious instruction imparted to the children of our National schools, almost as much as with other branches of education. To gain a minute acquaintance with the Holy Bible is the labour of a lifetime, not of a few years of childhood; and the endeavour to give such information is almost sure to

⁶ Private schools may occasionally be found attending Divine service every morning; and the short walk to and from church is, I am told, a great treat to the pupils, promotes their health, and is so contrived as to be no hindrance to their school work.

⁷ This has been recognized in the Revised Code, which encourages the limitation of poor schools to the teaching of reading, writing, arithmetic, and religion.

hinder children from gaining that broad knowledge of Bible history and doctrine which will be really useful to them as a guide of conduct and a preservative against error in their future life. The object of teaching the Holy Scriptures to children of ten or twelve years of age is not that they may for a short time have the details of its history at their fingers' end, but that the outline of it may be so ingrained into their memory as to form a basis for subsequent teaching, or intelligent reading of the sacred volume⁸. The facts of Holy Scripture must not, indeed, be neglected, very far from it, but it should be the endeavour of the clergyman to secure such a knowledge of them on the part of his little ones as may have a moral as well as an historical hold upon their minds and memories. To use the Holy Bible only as an ordinary book of history might be used is to give up the most important part of its influence upon those who are learning it; and while it is very questionable whether such an use of it by any one at any time of life must not have a damaging effect upon the mind, it is certain that the school life of poor children is too precious a time for us to permit any of the moral influence of the Bible lesson to be thrown aside by the teacher, whether clergyman or schoolmaster. Thus, while

⁸ It is surprising to find how little the labouring classes really understand the most ordinary references to Holy Scripture which are made in the pulpit. But how can it be otherwise unless a more theological system of teaching it in schools is adopted? Let the reader ask a few children to name without any prompting six of our Lord's ancestors; he will probably find Joseph, Moses, Joshua, Samuel, Elijah named as five of the number, and David for the sixth. Yet the same children will know many incidents in the lives of the persons named.

the historical facts of the fall of man, of our Lord's ministry, or of St. Paul's life, are drilled into the memory of the children, let them be drilled in as the seed which the Sower went forth to sow, by the clergyman's elucidation of their connexion with the doctrines of our religion, and the practical conduct of the Christian life. Children have been known to answer glibly to a government inspector's questions about the facts of man's fall, and the facts of the Gospel, who had not the remotest idea of any connexion between the two sets of facts, or of the relation which both had to their own individual selves as Christian children. The parish clergyman will have to guard against such an erroneous system of teaching in himself and in his schoolmaster. In the young trained teachers of our day especially, there is sometimes too much tendency to use the Bible merely as a text-book, and to make the religious instruction a mere matter of smart answers to the government inspector. A kind and friendly explanation of his views on the subject should therefore be given to the teacher by his clergyman in private; and his interest excited, as well as his co-operation secured, in the pastoral application of the Bible lessons which are given in his school⁹. The chief object of the clergyman in his inter-

⁹ It is probable that caution on this point will be more than ever needed under the new Government system, since there will be a greater temptation than ever to "cram" the children for the inspector's examination: so much depending on his approval of the religious instruction. The inspectors have a great opportunity before them for giving a higher tone to the religious teaching of our schools, and it may be expected that some will avail themselves of it. But if a government inspector has had no pastoral experience, he is very likely to look still for statistical rather than moral "results," and to

course with the children of his parish as well as with others, must be that of winning souls for Christ; and in this

ask such questions as the well-known "Who slew a lion in a pit on a snowy day?" or, "How many cubits square was the court of the Tabernacle?"

It may be a convenience to the reader for me to annex here the "Instructions" under which government inspectors are still required to act. They were issued by the Archbishop of Canterbury in 1840.

"INSTRUCTIONS TO HER MAJESTY'S INSPECTORS.

"In the case of schools connected with the National Church, the inspectors will inquire, with special care, how far the doctrines and principles of the Church are instilled into the minds of the children. The inspectors will ascertain whether church accommodation of sufficient extent, and in a proper situation, is provided for them; whether their attendance is regular, and proper means taken to ensure their suitable behaviour during the service; whether inquiry is made afterwards by their teachers how far they have profited by the public ordinances of religion which they have been attending. The inspectors will report also upon the daily practice of the school with reference to Divine worship; whether the duties of the day are begun and ended with prayer and psalmody; whether daily instruction is given in the Bible; whether the Catechism and the Liturgy are explained, with the terms most commonly in use throughout the authorized version of the Scriptures.

"They will inquire, likewise, whether the children are taught private prayers to repeat at home; and whether the teachers keep up any intercourse with the parents, so that the authority of the latter may be combined with that of the former in the moral training of the pupils. As an important part of moral discipline, the inspectors will inform themselves as to the regularity of the children in attending school, in what way registered, and how enforced; as to manners and behaviour, whether orderly and decorous; as to obedience, whether prompt and cheerful, or reluctant and limited to the time while they are under the master's eye; and as to rewards and punishments, on what principles administered, and with what results. The inspectors will satisfy themselves whether the progress of the children in religious knowledge is in proportion to the time they have been at school; whether their attainments are showy or substantial; and whether their replies are made intelligently, or mechanically and by rote. The inspectors will be careful to estimate the advancement of the junior as

object the schoolmaster must consider himself as a lay coadjutor of the pastor in no small degree.

As a general rule, the clergyman's work in the religious instruction of a school (to view it now more in detail) will consist chiefly of thus supplementing the work of the master in the same department. The master, trained for the special purpose of teaching, will be able to impart knowledge of Scripture, the Catechism, or the Prayer Book, better than the clergyman, unless the latter has also had some training as a teacher of children. But the clergyman will be better able, from his theological education, the more reflective character of his daily studies, and his constant dealings with many minds in the work of his parish outside the school, to give that practical tone to the lessons of which I have been speaking; and to make them conducive to the formation of religious character. It will be of little use for me to enter into much detail as to the mode in which his own personal participation in the religious instruction of the school is to be carried on, but I will venture to offer some general suggestions which may help those of my readers who have had but little experience in school work towards forming a plan of their own.

1. There should be a good understanding between the clergyman and the ordinary teacher of the school, as to the subjects which are to form the basis of the religious instruction for

Co-operation of clergyman and teacher.

well as of the senior class, and the progress in each class of the lower as well as of the higher pupils. And in every particular case, the inspector will draw up a report, and transmit a duplicate of it, through the Committee of Council on Education, to the Archbishop of the Province."

the year, or for some definite period, and as to the particular line to be taken in teaching them. It is a very excellent plan, and one which prevents much waste of power, for the clergyman to draw up a sketch of a series of lessons at the commencement of each school year or half-year, and to give a duplicate of it to the school-master, as a guide to ensure their co-operation. Such a scheme appears to me to be even better than any text-book or analysis, as it must necessarily reflect the general teaching of the pastor in his pulpit and his parochial ministrations, and so ensures a general consistency in the religious knowledge imparted by him, which dovetails that of one period of life into that of another, and makes a connected whole instead of a congeries of several parts. As an example of such a series, I annex one on the first year of our Lord's ministry in a foot-note¹; but more

¹ *“Series of Lessons on the First Year of our Lord's Ministry.”*

1. Appearance and preaching of John Baptist, Matt. iii. 1—12. Mark i. 1—8. Luke iii. 1—18.

2. Baptism and temptation of Jesus Christ, Matt. iii. 13—17; iv. 1—11. Mark i. 9—13. Luke iii. 21—23; iv. 1—13.

3. Testimony of John Baptist concerning Jesus Christ immediately after the temptation:—

1. To the Priests and Levites, John i. 19—28.

2. To his own disciples, John i. 29—42.

4. Jesus in Galilee, John i. 43—51; and at Cana (the first miracle), and at Capernaum, ii. 1—13.

5. Jesus at Jerusalem: cleansing of the Temple, John ii. 13—25; interview with Nicodemus, iii. 1—21.

6. Jesus baptizes in Judea; John's last testimony concerning Jesus, John iii. 22—36.

7. Interview with the woman of Samaria, John iv. 1—42.

8. Jesus returns to Galilee; heals the nobleman's son at Capernaum, John iv. 43—51.

may be learned by the experience gained in getting up such a series from private study than by any example; and this the well-read pastor can easily do for himself with the assistance of Greswell's Harmony, and the late Dr. Townsend's useful Chronological Bible.

2. Promote reverent handling and reverent use of the Bible by the manner in which instruction is given in it, whether by the clergy-Reverent habits. man or the teacher. Both should show themselves to be in earnest, and require the children to be in earnest also. Loud and hurried voices, sharp, impatient expressions, a cold business-like tone, should be carefully avoided; for

9. Preaches at Nazareth, Luke iv. 14—32; and at Capernaum, Matt. iv. 12—17. Mark i. 14, 15.

10. Calls four disciples, Matt. iv. 18—22; works many miracles, Mark i. 16—35. Luke iv. 33—41.

11. First circuit of Galilee, preaching and healing, which occupied about three or four months, Mark i. 35—39. Luke iv. 42—44. Matt. iv. 23—25.

[Sermon on the Mount, Matt. v. vi. vii. To be taught the children after they have gone through the history.]

12. Miracle of the draught of fishes, Luke v. 1—11.

13. Miracle of the cleansing of the leper, and others, Luke v. 12—16. Matt. viii. 2—4. Mark i. 40—45.

14. Cure of the paralytic and call of Matthew, Matt. ix. 2—9. Mark ii. 1—14. Luke v. 17—28.

15. Objections of the Pharisees, and our Lord's answer, Mark ii. 15—22. Luke v. 29—39.

Places specially to be noted on the Map occurring in the above Lessons.

Galilee—Iturea—Trachonitis—Abilene—The region about Jordan—Bethabara—Bethsaida—Cana—Capernaum—Jerusalem—Ænon—Salim—Samaria—Jacob's Well—Sychar—Nazareth—Mount Gerizim—The land of Zebulun and Nephthali—The sea of Galilee—The various cities and villages of Galilee [estimated by Josephus at 204, the population of each upon an average not less than 15,000 souls]—Syria—Decapolis—The Mount of Beatitudes."

they are sure to be reflected in some way in the children, and to lay the foundation of habits which are not those one desires to see in Christian people.

3. Let the catechetical method of instruction be adopted rather than the lecture form of teaching. Experience proves that the former alone engages the interest of children, and sets their reasoning powers to work on what they have learned. Care should, of course, be taken to attain the art of speaking to children in simple language, and plain illustration. Answers should be given by individual children, not by the class collectively; though occasionally the latter mode is suitable and convenient for impressing upon all the answer which has been given by one or two previously; and watchfulness is needed to see that such answers are not taken from the few forward children of the class exclusively.

4. It is best not to extend the actual reading beyond a few verses. The Bible lesson is not a reading lesson. The following is the plan suggested by a Board of Education, with the sanction of the very high practical authority of Archdeacon Allen and Mr. Flint.

“Method of giving a Bible Lesson.”—To read about six verses; select next those words in these on which the sense much depends, and define them; then question on the subject-matter; and lastly, draw moral lessons from the whole—moral lessons should always be drawn from facts—the teachers to be calm and composed, and to make frequent pauses. A lesson which is a continual rattle

Better to
catechize
than to
lecture.

To read a
little only
at each
lesson;

from beginning to end fails in effect ; a Bible lesson should promote reverence, not emulation and quickness so much ; the lesson should begin with a prayer, such as ‘Open Thou my eyes that I may behold,’ &c. Such chapters as Heb. xi., Acts vii., should be frequently taken as an epitome of Bible history ; lessons should be given on the ‘graces and failings,’ illustrated by the lives of Scriptural characters, and a precept on the grace or failing in question should close the lesson for the pupils to commit to memory.”

5. Let the Bible lessons for the half-year be limited to a small range of Holy Scripture. and not to take too wide a range. There is danger of the children learning nothing if their lessons are extended over four or five books of the Bible, read chapter after chapter ; or, at least, of the knowledge acquired being of an indefinite and unconnected kind, very different from what it ought to be in proportion to the expenditure of time and labour. If a child carries away from school, at twelve or thirteen years of age, a clear knowledge of the book of Genesis, our Lord’s history, and the early chapters of the Acts of the Apostles, it does credit to the labours of the teacher and the clergyman. Too often they leave school with a fragmentary recollection of the more interesting parts of Holy Scripture, impressed (and not very deeply) upon the memory, rather than the understanding. If less were attempted, more would be done.

6. The good old practice of learning portions of Holy Scripture “by heart” is too much slighted in our modern high-pressure system of education. Perhaps there is an idea abroad

Value of learning Scripture by heart.

that since Bibles are so abundant as to be in every house and every bed-room, the reading of Scripture may be supposed to supply the place of memory. But if it were read in proportion to the abundance of the supply, the reading would often fail to provide an equivalent for that tenacious grasp of long ago learned texts on the mind, which keeps them ready for use in times of temptation, sickness, or affliction; and makes them the basis of devout meditation to many a man in the midst of his hard labour, or to aged persons who can no longer read. Moreover, it is impossible to remember the use made by our blessed Lord of Holy Scripture in His temptation, without seeing how valuable a pre-occupation of the mind with portions of it may be to children in their early struggles with "the world, the flesh, and the devil." Much practical defence against temptation might be found in such recollections of the book of Proverbs; and much abiding comfort, as well as material for devotion, in the book of Psalms. The advantage of thus knowing Holy Scripture by heart is fully acknowledged when the necessity to which it is applicable arrives,—how was it thus acknowledged by many a poor fellow as he lay wounded and dying in the Crimea! Let us anticipate that necessity by a return to the good old practice, devoting several hours of the elder school-children's time weekly to the storing up of suitable texts and chapters in their memories.

7. Finally, let the practical duties of the Christian life be made the frequent end of Scripture teaching; and above all, the duty of private prayer, in respect to the use of which by the children particular inquiry should be made, and plain instructions given.

I will not attempt to lay down any rule as to the frequency of the clergyman's visits to the school for the purpose of taking part in the religious instruction. In some parishes he will be able to give the school a more prominent place in his daily plans than is possible in others; and in some instances more than in others, he will be able to place great reliance upon the schoolmaster for carrying out his system efficiently. An hour on one day of the week seems to be the *minimum* time which he should allow for this object, and an hour every school-day the *maximum*. More time than the latter need very rarely be given, since the clergyman is not to take the place of the teacher in the school, but to supplement his work. Important as pastoral labours in the school may be, they are not the only pastoral labours that are so: and my observation leads me to doubt whether school or clergyman are improved by his too frequent presence there². After all, his great purpose in going to the school to take part in the instruction of the children is to ensure that they shall not only know about religion, but that as far as his endeavours can bring about such a result, they shall be practically religious also.

But the pastor's influence is to be exercised in the school not only in the matter of direct religious instruction. The formation of good habits will depend not a little on his super-

Formation
of social
character.

² Great caution should be used as to lowering the schoolmaster's position in the eyes of the children.

vision of the school, which supervision will require in him a tolerably exact acquaintance with its routine in general, and with the continuous course of its daily management. Wise politicians set a high value upon the clergy of the Church of England, as the most effective national police that exists, but for whom crime would extend enormously. Not less is their influence felt in the development of national character, where they make the most use of the circumstances and means within their reach. It has been truly said, that if the clergy withdrew their support from the poor schools of the country, two-thirds of them would collapse within the following three months. Equally true is it, that upon the influence which they there exercise depends, in a great measure, the social character of the next generation of that class who are trained there. Trifling points of discipline, which are in themselves of the very smallest consequence, are of importance in their effect upon the formation of character; and the seeds of future character are sown so early in life, that the future of the adult depends largely upon the school days of the child—the tree growing as the twig is bent. Schoolmasters and mistresses are apt to be short-sighted and forgetful as to these apparently trifling points of discipline, and often require to be reminded of their moral importance by the clergyman.

What I refer to may be classed generally under the heads of Christian courtesy and gentleness, the two qualities which are essential to true manliness or true womanliness of character. There need be no interference with the independent feeling of the poor; and yet they may be

trained in early life to that highest form of self-respect which consists in a recognition of their own true position in relation to others. But the present generation is universally acknowledged to be deficient in this particular; young men and young women of the lower classes assuming a vulgar independence very different from the true manly or womanly tone I have spoken of. An illustration of this is readily at hand in the passing salutation given by persons of the labouring class to their clergyman. Old men, (operatives, pitmen, or agricultural labourers,) may often be found who raise their hats with the air of nature's gentlemen³; but the younger men, who have passed through our schools during the last twenty years, know hardly any mode of salutation but the short sidelong gesture which I have sometimes heard characterized as "the Dissenting nod." There is a moral in this difference. It is not that the former are more deficient in independent feeling than the latter, but it is that they instinctively, or by education, recognize the interdependent relation of classes; while the newer form of salutation is much mixed up with a kind of "I-am-as-good-as-you" feeling, which is certainly not true in that sense in which it is entertained. This tendency to swagger has, therefore, a sufficient moral importance to be worthy of the clergyman's attention in supervising the *morale* of his school. Some discipline should be established analogous to that observed on board

³ Is it necessary for me to suggest that the respectful salutations of the poor should be always cordially acknowledged? Even the "bob" of the little four year old maiden should have its cheerful "Good child" by way of response.

Queen's ships by juniors towards seniors, and by the men towards the officers. A quasi-military salute should be required from the boys, and a gentle curtsey from the girls on meeting the clergyman or the teacher in the street as well as in the school. Habits of courteous "Good morning" should be taught⁴, of standing at the entrance of visitors into the school, of "Thank you," and "If you please," and so forth; all trifles in themselves, but all affecting the future social tone of the class trained in them. And such training is becoming all the more necessary as the demands for youthful labour increase in mining, manufacturing, lace, and straw-plait districts, where the early earning of wages by children places them in an unnatural position of self-support which requires every help to make it safe to themselves, or otherwise than disagreeable to others.

It is very desirable to gain the co-operation of the parents of the children and of other persons in the work of education. A little thoughtfulness on the part of the clergyman will lead him to suggest and encourage a few words about their children's schooling when he is visiting the parents; and an occasional visit to the school might be permitted, under strict regulations as to silence and non-interference. Among the many plans suggested for obtaining the co-operation of parents in securing regular

⁴ There are parts of the country where this salutation is absolutely forgotten by the people, so that they do not understand it when used by strangers. The substitute is a grim "Fine day," an expression of opinion instead of one of good will.

attendance, I know of none that work better in practice than a simple attendance card like that annexed, which is soon understood, and which offers a tangible *bonus* on regularity, in the shape of clothing club or savings' bank, or some other form of benefits at the end of the year.

[On the back.]

This Card is to show the Parents how many days in each week their child attends School.

The Child is to bring the Card to the School every Monday morning. *It must be kept clean.*

The Clothing Club rewards will be distributed to the Parents of those children who come to School most regularly.

51 ST. JOHN'S NATIONAL SCHOOL.		Attendance of John Smith.						
October	3	5	4½	4	3	19½		
November ..								
December ..								
January....								
February ..								
March								
April								
May								
June								
July								
August								

Fifty of them may be filled up in ten minutes by the teacher with the help of a junior pupil-teacher or first-

class scholar ; and they should be filled up and returned with punctuality in the afternoon of every Monday.

School treats should also be made a means of interesting the parents as well as the children, but some detailed hints on this subject will be found in a later page. An occasional note from the schoolmaster or mistress in the case of continued irregularity is often useful, and still more a personal remonstrance ; but the plan of removing the child's name from the school-books after a certain number of absences is one that can hardly be recommended until there is greater sensitiveness to such a punishment on the part of parents and children than there is at present.

But much dependence may be placed upon the *quality* of the school for success in securing regular attendance and general co-operation on the part of parents : and if the school is really good, the fact should be made known pretty freely that it may not be undervalued by the parents. A little innocent self-assertion on the part of a school makes it to be better estimated, better known, and more popular.

§. *Infant Schools.*

The necessity for compressing into as small a space of time as possible the substantial education of poor children has led to a recognition of infant schools as an useful, and almost essential part, under existing circumstances, of our educational system. The ordinary law of God's Providence undoubtedly lays upon parents the responsibility of bringing up children of tender years under their own eye ; and to go against this law by transferring them to the charge of a stranger is a dangerous approximation to the

vicious principle of doing evil that good may come. But there are so many artificial circumstances about the social condition of a pushing and highly civilized age, that a real justification may be found in practice for what is objectionable according to a strict logical morality. Such justification for infant schools, i. e. for taking infants away from maternal care during about half the day, may be found in the following facts, which I put down at length as it may be convenient to some clergymen to satisfy themselves and others on what grounds they break up the domestic life of the poor to an extent which they would not certainly dare to do in the case of their own families.

1. There is the melancholy but notorious fact that as soon as infants are able to crawl about by themselves they are too often neglected by their mothers; left in the charge of children scarcely older than themselves, or sent to nurseries of a character very unsuitable to the wholesome development of their childhood.

2. The mothers are frequently over-burdened with young children and with domestic work, and need assistance in some form, as much as other mothers who get it in the shape of nurses and domestic servants.

3. Women of the labouring classes go out to work more and more every year. It is much to be regretted that they should do so, and sometimes it is quite true that wives earn money only that husbands may be able to spend more at the public-house. But the means which formerly existed of contributing to the support of a family, such as a woman might engage in at home, and yet attend to her

children, are not now to be found ; homespun garments are no longer known, and where the wife used to make the material with which her family was clothed she must now go to the factory or the field to earn money with which she may buy it at the shop. The necessity for adding to the weekly earnings of the family is considered to be much more pressing than the duty of attending to her infant children : and, however much we may deplore a mistaken course, we must not let the poor children go wrong in consequence, if we can prevent the evil.

4. And, lastly, the early age at which boys and girls are sent to work in some districts, makes it desirable to get over the rudimentary part of their education as early as possible, so as to make the most of the few years they spend in the national school. If a child can be taught to read in an infant school before six years of age, at least a year is gained by the master of the upper school for bringing it forward in secular and religious knowledge.

The real use of infant schools is, in fact, to take very young children away from evil influences if such exist in their homes, to train them to those habits of obedience and application which are necessary in the higher school, and to teach those elementary beginnings of religious and secular knowledge which can hardly be taught in a school where children are learning at a much more advanced age. Much of the teaching must necessarily be oral, especially the religious teaching ; and it will require such patience, and such perseverance in elementary routine as can only be found in the feminine mind. Any one who has had to

do with children of four to six years of age knows the value of pictures as a means of arresting their attention, and fixing their interest in any thing that is being told them. Coloured pictures therefore should be made use of as the Bible itself is used in the religious instruction of children who can read⁵. And as young children learn easiest that which is broken up by versification and the "jingle" of rhyme, hymns should be used very freely as a means of storing their little minds with good words and devotional ideas; never omitting to give them an intelligent familiarity with that prayer of their Lord whose comprehensive simplicity fits it for every period of life from infancy to old age.

Very few clergymen will be able to do any thing in an infant school which the mistress cannot do as well or better. Encouraging and kindly words, and a general supervision and control are almost all that will be required of him. But if he is fortunate enough to possess such a treasure as a good clergyman's wife, sister, or mother, the visits of that lady to the infant school will be very valuable, and to her he may delegate that portion of his pastoral responsibilities with great advantage to the little ones, and probably to the great relief of himself from an embarrassing and puzzling duty. For a clergyman may have the eloquence of a Chrysostom combined with the zeal of a Gregory, and yet find himself utterly helpless in front

⁵ The life of our Lord, or other simple Scripture subjects painted in divisions upon the upper half of school walls form a beautiful and useful decoration. The skill of amateur artists might often be enlisted for such work with great advantage to the little ones of Christ's flock.

of fifty infants between three and six years of age, especially if the dialect of the district is peculiar.

§. *Evening Schools.*

The necessities of juvenile labour have led us to supplement our ordinary schools by the infant school, in the hope of extending the period during which children are under good training, by carrying it backward a year or two towards infancy ; and the same reason has led to the origination of night, or evening schools, in the hope of extending it another year or two towards the adult period of life, after working days have begun. Evening schools are also much sought after by those who are desirous of gaining some of the advantages of education in mature life which they have missed acquiring in youth. They are an object of consideration to the pastor for several reasons. They bring together for some useful occupation those who would otherwise be loitering idly about, or perhaps wrongly employed ; they promote a taste for spending the evenings in a more sensible manner than is the received custom with working men ; and they bring under his eye and influence many who would probably otherwise be strangers to him. The class of young men, (or young women, evening schools being often useful for both,) who come within the sphere of this kind of school will vary much, according to the locality in which it is established. If good schools have been at work for twenty or thirty years in a small parish, there will be few young persons who cannot read and write and cipher ; while, on the other hand, amidst a large and

unmanageable population, there will always be numbers who have been to school only (if at all) in their earliest childhood, and have to get over the work of elementary education after reaching the adult period of life.

Supposing, then, that by means of other parochial machinery, a number of persons of various ages have been persuaded to attend an evening school, the first thing to do with them is to separate them into several classes according to their attainments, and with reference to the particular object each class has in view. Men of mature years, who have to acquire the very elements of education, ought to be formed into a class by themselves, as there will be a natural aversion on their part to be placed beside lads who have had greater advantages, and are, perhaps, fresh from the schoolmaster's hand. Some, again, can read and write well, and are well up in the school arithmetic, but wish to go on further, and acquire some knowledge of mathematics, and there may be no other machinery for gratifying this laudable desire than that which is used for teaching the elementary class. It is manifest, therefore, that a considerable amount of judgment is required in so arranging a mixed body of persons of the kind indicated, that each may be profiting by the teaching of the evening school, and neither hindering, nor being hindered by, his neighbours.

If the clergyman is single-handed in a parish which requires much visiting, it may be inexpedient for him (however willing to spend and be spent) to break up his time for study and other essential duties by personal superintendence of an evening school. Sometimes the

schoolmaster is able to take the hard work off his hands, but if there are pupil-teachers to be taught at six A.M., and the wear and tear of a large day school to be endured, he cannot do so with justice to his more legitimate duties, or to himself and his domestic life. Where there are several clergy, or an assistant schoolmaster, it may be more easily managed. But evening schools offer a field for the co-operation of educated laymen in the work of the Church; and to many, a few hours of the week so employed, on two or more evenings, would prove far from an unprofitable mode of spending their time and their energies.

Looking at such auxiliaries of the ordinary educational system of the parish from a pastoral rather than a strictly educational point of view, their value must be considered to consist in the opportunity for intercourse with an inaccessible class of his parishioners which they offer to the clergyman; and I do not know any way in which this intercourse may be turned to better account than by a short, clear lecture or reading, of about a quarter of an hour, on some subject connected with religion, but not of the kind which would incur the charge of "preaching;" a charge that would soon break up the school. Specialities of the Bible, such as its geography, natural history, the connexion of Scripture with profane history, an account of what may be called its literary history, these and a multitude of such subjects offer themselves,—not forgetting Church history, Ancient and Modern,—which may be taken in hand by the clergyman, or by a well-educated layman under the clergyman's sanction, with

great profit to the attendants at evening schools; and with the many modern books which are accessible to the educated classes, there ought to be no difficulty in "getting up" the information necessary, or in rendering it to the uneducated in an intelligible and interesting form. But this is really so important an object, that it is worth some expenditure of labour; when the result will be more lasting and more useful, perhaps, than any other line of education followed out in the schools of which I have been speaking. Kitto's Cyclopædia, or Smith's Dictionary of the Bible, would suggest the substance of many such lectures, and it need hardly be said that neither clergyman nor layman need feel shame at any want of originality as to materials.

§. *Sunday Schools.*

In feeling our way to the adaptation of the Sunday-school system to the system of the Church of England, so much has been said and written that the subject of Sunday schools has seemed to be one of a much less simple character, in respect both to theory and practical management, than it really is. The latter must necessarily vary a good deal according to the nature of the parish and the means of teaching at the clergyman's disposal on Sunday; but as to the former, it may be said, in a few words, that the system of Sunday schools is one available for the two objects of giving religious instruction to those children who do not attend the day school, and of securing the attendance of all at Divine service. When the system was first originated, it was the practice to introduce secular

instruction, but probably this practice never gained any way in Church schools; and certainly such instruction has so much of the character of week-day labour as to be thoroughly unfit for the day of rest.

The Sunday school is, to a certain extent, a substitute for, or an adaptation of, the venerable catechetical system of the Church; and the lay teachers, who have by universal consent been introduced as an almost essential part of the Sunday school, may fairly be regarded as a modern version of the ancient order of Catechist. When the clergyman takes any part in the school, he seldom exercises any direct pastoral functions, but places himself on a level with the teachers or catechists by taking one of the classes himself; and it seems to be generally considered that it is a better arrangement to have a lay superintendent appointed by the clergyman, than for the latter to act as such himself. The pastor's ultimate authority over the school is fully acknowledged, but the practical working of it is looked upon as a fair field for the work of laymen and laywomen in co-operating with him towards the religious training of the young. This being so, the two objects to which the pastor's attention should be directed for the purpose of securing reality and soundness in such co-operation are the obtaining of good teachers, and the uniform adoption of such a mode of teaching as will work in with his own.

Sunday-school teachers should be selected, if possible, from among the communicants, and not from the unconfirmed young people, whose position is more properly that of scholars. It is true that young people of fifteen or sixteen years of age may be persuaded to come regularly

to church by giving them classes in the Sunday school ; and for a similar reason Dissenting Sunday schools are often provided with nearly as many teachers as scholars. But if solidity is sought, and not mere showiness, a good solid kind of teacher must be provided, who has some experience of religion, and is above being made vain by the little brief authority annexed to the office. If too young, the tendency of a Sunday-school teacher's work is to deteriorate rather than to elevate their Christian life ; to make them vain, self-reliant, and opinionative. But if the work is religiously undertaken at a later and more settled period of life, it may be of almost as much value to the teacher as to the taught. Having secured such teachers, and appointed one of them as superintendent, who will be accounted generally responsible for the management of the school, the clergyman must point out to them the desirableness of establishing a mutual interest between themselves and the scholars of their respective classes, and lead them to feel some responsibility in respect to their regular attendance at school and church. A kind of discipline is thus established, and on a sound, Christian foundation, which will probably do more than all forced and artificial arrangements of rewards to secure good Sunday habits on the part of the children.

The system of instruction pursued in the Sunday school must necessarily be of the same character as the religious instruction of a day school, the principal difference being that there are more teachers to put it in practice. If the scholars are principally those who come to school daily, it is better to found the teaching on the Collect, Gospel, and

Epistle of the week. If they are mostly children who have had little religious instruction, the teaching should be pointed more towards a methodical instruction in the life of our Lord and the principles of the faith. Whatever the nature of the teaching, it should be on a plan laid down by the clergyman; and he will either "teach his teachers" by means of occasional meetings at the parsonage, or will put into their hands some notes of lessons, such as those issued by the National Society in their Sunday-school papers.

Where the hour of Divine service in the morning is early, (and our eleven o'clock morning prayer is surely too late,) it may sometimes be desirable to have the more important meeting of the Sunday school at a later time of the day, using the half-hour or so before church-time in the morning as a means of assembling the children, and bringing them into a quiet and reverent condition for joining in Divine service.

§. *School Prayers.*

BEFORE MORNING SCHOOL.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread.

And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. For Thine is the Kingdom, The power and the glory, For ever and ever. Amen.

O Lord, open Thou our lips.

And our mouth shall show forth Thy praise.

O God, make speed to save us.

O Lord, make haste to help us.

Psalm xix.

The Apostles' Creed.

The Suffrages.

The Collect for the Day.

The third Collect, for Grace.

Prevent us, O Lord, in all our doings with Thy most gracious favour, and further us with Thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify Thy holy Name, and finally by Thy mercy obtain everlasting life; through Jesus Christ our Lord. Amen.

AFTER MORNING SCHOOL.

“O Lord and Father, bless, we pray,
And guard Thy children day by day;
Keep us for ever in Thy fear,
And make us feel that Thou art near.

“At home, abroad ; at play, at school,
 Let love our hasty tempers rule ;
 Keep hand and tongue from evil free,
 Check'd by Thy grace and thought of Thee.”

BEFORE AFTERNOON SCHOOL.

“O Lord, to us Thy grace impart,
 With lowly mind and cheerful heart,
 To learn our daily task, and try
 Thy name in all to glorify.
 “O Father, make Thy children know,
 'Tis Thou from whom all blessings flow ;
 To Thee our grateful voice we raise,
 Thee we adore, and love, and praise.”

AFTER AFTERNOON SCHOOL.

As in the morning, until the Psalm, when Psalm 103 is to be used.

The Apostles' Creed.

The Suffrages.

The Collect for the Day.

The second Collect at Evening Prayer.

The third Collect, for Aid against all Perils.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore.

CHAPTER X.

PAROCHIAL LAY CO-OPERATION.

A PASTORAL system in which no room existed for the action of lay members of the Church as supplementary, or complementary, to the action of the clergy, would be inconsistent with the principle of unity which runs through every part of the system of Christianity, and would also be unsuited to the necessities of at least the present generation. The doctrine of the Communion of Saints excludes the right of any one to say, "Am I my brother's keeper?" and imposes upon all the duty of exercising an active fellowship with Christ's brethren in works as well as in feelings of Christian charity towards them. Nor is it in this alone that we find a law of lay co-operation. As the foundation of pastoral work on the part of the clergy is their priesthood, so an analogous foundation is laid in that "royal priesthood" whereof all are partakers who are called out of darkness into God's marvellous light; and on this foundation is built the true theory of all lay Church work, whether in the worship of God's house, or in works of love among His children.

It must be confessed that the laity of the Church of

England have not been encouraged to exercise the privileges and duties of this "royal priesthood" to the extent that they ought to exercise them; and that the result has been so sharply defined a separation of them from pastoral work as a participation with the clergy in the labours of the Good Shepherd, that necessity has sometimes arisen even for showing that the clergy alone do not constitute the Church, but the whole body of Christian people. Complaints have been frequently heard that there is very little occupation given to our laity in the management of Church matters by their parochial clergy, although those clergy are often overburdened with work; and that in consequence there is little of that *esprit de corps* among the former which is so conspicuous in the case of Dissenters; little of that higher unity which has its origin in the bond created by common personal participation in works of charity.

There are, in reality, many laymen actually engaged in official duties connected with Church work, as, for example, some thirty thousand churchwardens, and probably about the same number of schoolmasters and pupil-teachers of various ages, but these form a very small proportion in comparison with the vast numbers of the laity; and few others contribute any thing towards the work of the Church except in the form of subscription to funds which are administered, for the most part, by the clergy. And it is rather sad to observe that the more notable lay workers in times gone by have been men and women like Howard and Mrs. Fry, out of communion with the Church, or like Hannah More and Wilberforce, working independently of

the Church, though belonging to its communion. In the present day there is a strong desire on the part of the laity to take their proper share in the good works which are being carried on by the Church of England. The revived diligence of the clergy has led to a corresponding revival on the part of their lay brethren, and the question which presents itself to the pastor now is often rather how he shall employ willing hearts and hands than where he shall find them ¹.

The administration of what may be called the secular phase of pastoral work is clearly a kind of business that might very well be put into the hands of his lay parishioners by the

The Office
of the
Church-
wardens.

¹ These words were hardly written when the following passage appeared in a "Times" leader on the subject of Church Extension:—"There are on all sides men who want to assist the Church by their personal services, and still more to see their sons and daughters employed, as all good books tell us they ought to employ part of their time, in visiting the sick and distressed and teaching the ignorant. The hearts of tens of thousands of parents will respond to these words. What would they give to see their young people employed in good works, instead of doing any thing to pass the time and get up a faint interest? But good works, whether in the Bible, or the Papist, or the Puritan, or the old Church-of-England sense, are daily more impossible, and practically all but forbidden. And what is the substitute? The incessant collector, with his card of charities, his ink-bottle, his steel pen, and his receipt book, demanding money to be paid to institutions and hirelings to do the things which Christians ought to do themselves, ought to be allowed to do, ought to be invited to do."—*Times*, May 5, 1863.

It is alleged that the clergy are often jealous of any co-operation on the part of the laity in work for which the latter are competent, and that there is an extravagant dread of interference. Such feelings, perhaps, have their foundation in a just apprehension of danger from the introduction of an untried system. But the advantages to be gained are greater than the danger incurred.

clergyman with advantage to himself and them. The intention of the Church system, with respect to this, may be seen in the office of churchwarden, and it will be well if the clergyman who desires to organize a system of lay co-operation in his parish can begin by securing persons to fill that office who will learn, and act upon, the theory of the Church respecting it. The laymen appointed to this office are the *custodes* of the fabric of the parish church, and of all that it contains. To quote what I have said elsewhere²: "It is the duty of the clergyman to offer Divine worship to God on behalf of the parishioners: it is the duty of the churchwarden to provide and take care of whatever is necessary and proper for that worship. And as both of these are rendering their services for the benefit of the parishioners at large, it is the duty of the latter to provide such means as may enable them to carry out the intention of the Church's system.

"In time of Divine service, the whole responsibility of keeping order among the congregation legally devolves upon the churchwardens: and they have power to turn any one out of the church, whether parishioner or not, who is disturbing the service, or grossly misbehaving himself.

"When the clergyman of the parish dies, it is the churchwardens who are responsible for securing that the vacancy is temporarily supplied, until the bishop or the patron steps in and provides for it permanently.

"And how far they are theoretically intended to take

² Oxford Parochial Magazine, April, 1861.

part in the care of the poor, is shown by their *ex officio* position as overseers, and by their obligation to assist the clergyman in the distribution of alms³.

“But, perhaps, the real Church importance of these Church officers is shown as much in the power given to them of ‘presenting’ to the bishop the clergyman, or any one else, when they suppose them to be transgressing the laws of morality and the Church. This is a power which might lead to very important results if it was to be conscientiously exercised by all the churchwardens of the land; and although a *sudden* resuscitation of this dormant power is certainly not to be desired, yet there is plainly an element of much good in the faithful answering of the papers of inquiry annually sent to the churchwarden; which contain such questions as the following:—

“1. Is your minister of sober life and conversation?

“2. Does he use such decency and distinction of habit as becomes his sacred profession?

³ It is worth calling attention, in a note, to the distributions of Parochial Bequests by the minister and churchwardens. Many of these bequests have been intended by the testators to be useful in promoting the spiritual work of the parish; e.g. one which I remember, dating from the Reformation, of an annual sum of money to those poor men and women who should most regularly attend the daily service of their parish church; and many of bread and money to those who shall be most constant at Divine service on Sunday. Such funds have been known to be distributed among those who never made their appearance in church, except on St. Thomas’s day, or whatever the time might be for receiving the charity. This is unjust to the testator, unjust to the Church poor, and is defrauding the Church of a means by which a few old people might be drawn within the sound of her teaching, and perhaps drawn from a low ground of frequenting Church to a much higher one. If some who come to scoff stay to pray, it may be that some who come to get alms may stay to get grace.

“3. At what hours does he celebrate Divine service in your parish church?

“4. Does he read Divine service, properly habited, reverently, distinctly, and audibly, as prescribed by the Book of Common Prayer, without additions, diminutions, or alterations?

“5. Is the Sacrament of Baptism administered in your Church (except in cases of necessity) and during the time of Divine service?

“6. Are those who are privately baptized, afterwards publicly received into the Church?

“7. How often is the Sacrament of the Lord’s Supper administered?

“8. What is the average number of communicants, as far as you can judge?

“9. How often does your minister preach?

“10. Does he publicly instruct and examine the children in the Church Catechism; where, and at what times?

“11. Does he duly prepare the children for Confirmation?

“12. Does he visit the sick regularly and diligently?”

A large amount of benefit might result to the Church, and many scandals might be prevented or cured, if those of whom these inquiries are made would fearlessly and honestly give *real* answers to them, such as would put the bishop and his officers in possession of sound information given by responsible persons. I happen to know a case at a recent Visitation, in which such a return immediately attracted the attention of the bishop’s deputy, and

he expressed his strong approval of it. And it cannot be doubted, that if these important representatives of the laity were to act up to the theory of their office in a practical manner, the whole Church would derive benefit from their so doing. Let the thirty thousand churchwardens co-operate with the twenty-eight bishops, and the twenty thousand clergy, and a long step will be made towards attaining the lay co-operation of which I am speaking.

And, endeavouring to develope among the laity of his parish in general that interest in the practical work of their Church which is imposed, so to speak, on the churchwarden, a large field might be pointed out in busy parishes where their operations would relieve the pastor from much anxiety, responsibility, and toil. A clever paper on the subject was read by Mr. Pearson (a member of the bar) and afterwards published, in connexion with the "Clerical and Lay Union," a London Society originated, in 1856, for the purpose of effecting some of the objects I am advocating, in which it was vividly pointed out how much of the modern clergyman's time and energy is taken up with "begging" for Church purposes.

Laymen's
work in
gathering
funds for
parochial
purposes.

"One of the greatest evils of society in the present day is begging; and the greatest of all beggars is the parish clergyman. He is a mendicant *virtute officii*: a constant, needy, importunate mendicant. He begs at all times, and in a variety of ways, and for all kinds of objects. Now by a sermon from the pulpit; now by a

private letter ; then by a circular, followed by a meeting, or perhaps a bazaar, or perhaps the publication of a volume of sermons. You light upon him in the street, and he accosts you, and tells you he was on his way to your house with the subscription list to the new school, in the certainty that you would add your name. You meet him at dinner, and he tells you that he has just learned that the poor fund is exhausted, and has a letter from the treasurer in his pocket, which he begs you to read. Churches, Schools, Reading-rooms, Infirmaries, Clothing-clubs, Savings' Banks, Missionary Societies, all are under his patronage, all are supported by his persevering solicitations. He must find out what his parish requires ; consider how the deficiencies ought to be supplied ; obtain plans ; reject this one because it is unsuitable, and that one because it is too costly ; furnish a statement of the expense of supplying a need which ought never to have existed, and arguments to excuse himself for doing that which not one who has been resident in the parish has thought of attempting ; and lastly, he must beg from street to street, from house to house, from rich and poor, from strangers in the neighbourhood, from relatives and friends at a distance, in order that something may be done which every body in the parish admits ought to be done, and to be done by themselves⁴."

No doubt much of the labour here indicated might be undertaken by laymen ; and if undertaken by them under the leadership of the clergyman, there is no reason why

⁴ The Duty of Laymen in the Church of England. London : Bell and Daldy.

the works to be effected should not be done at least as well, as when he alone is responsible for their details as well as for their general origination. The notion that this kind of labour is part of the burden *properly* belonging to the clerical office is a great mistake, but one which we may hope to see corrected in the minds of many, as we attain to a better appreciation of the position occupied by the Church of England in the midst of a thickening population, and a busy age.

And, as laymen might thus effectually strengthen the hands of their clergy by working the machinery which *gathers* the funds for their many parochial necessities, so I conceive they should be employed far more than they are in the *distribution* of those funds. The management of benefit societies, parochial savings' banks, Church funds of various kinds, and of school accounts, might fairly be taken in hand by men of business, and it is very likely that their management might establish a personal interest in them which would lead to a far greater development of financial resources than these and kindred institutions would reach in the hands of the clergy, who mostly have to provide a balance out of their own pockets to keep things square. In such work it is possible that the clergyman may so interest some of his parishioners, that he can lead them on to a still higher appreciation of the duty under which they lie to help him in the many works of charity in which he is engaged, and to a development of their true position as Christian laymen.

Laymen's
work in
managing
and dis-
tributing
Church
funds,

and espe-
cially alms
to the poor.

Very useful towards such an end will it be to engage laymen in the distribution of alms to the poor. In the offering of their alms to God they exercise their love to Him; in their distribution of them they would be exercising their love to man, and making the work of charity a twofold blessing to themselves⁵. The occasional sight that they would thus gain of scenes familiar enough to the clergy and the medical man, but little known to the laity at large, would in itself arouse feelings of sympathy with the poor, which few of them are likely to have opportunities for attaining unless provided for them in some such manner. In such cases, we should carefully avoid running into the error of making the lay visitor a substitute for the clergyman in his clerical capacity. The distribution of alms might, indeed, often pave the way for the clergyman, by kind consoling words and personal services which teach the afflicted to love the Church and welcome its ministers; but it should be a rule that no word should ever be spoken intentionally, or carelessly, and no deed ever done, which should mislead the poor in this particular.

⁵ I have said nothing about the offertory as a means of increasing the funds available for Church purposes, because I do not feel so confident of its permanent value for that purpose as some of its advocates do. Where it is so successful, however, as to provide more than a mere dole for the poor, it is very desirable that some of the laity should be associated with the clergyman in dispensing it, that the accounts should be audited by them, and a statement of the manner in which it has been applied published annually. Whatever respect the laity may feel for the clergy, only exact and open accounts of money will give thorough confidence.

Not indeed that this lay visitation of the poor need be entirely confined to the distribution of alms. Paid Scripture Readers have been so extensively introduced as to prove that they have been found useful in assisting the parochial clergy. There seems to be a still higher advantage before us, if we can avail ourselves of it, in the gratuitous services of a higher class of laymen than Scripture Readers are taken from, who should carry their educational advantages among the poor as the clergy do, and draw the uneducated to an intelligent apprehension of the Scriptures read. Well-informed Churchmen might thus, under the guidance of the clergyman, help much to counteract the poison of unbelief and scepticism which is spreading so fearfully in large towns, doing by word of mouth what we endeavour to do, but with such imperfect success, by the circulation of tracts. It would not be so easy for the layman to obtain access to many of the class of people aimed at as for the clergyman, who is received at the worst with a sullen silence; but educated men of a high standing in social life have often a happy tact in dealing with the lower classes; and they would have this advantage over the clergyman, that they could more freely use the secular circumstances of life as a lever for wrenching open the unwilling door for the admission of Christian subjects of conversation.

Unpaid
Scripture
Readers.

For such work, it is of course necessary that the clergyman should seek the help only of those who can be thoroughly depended on for pious intentions, intelligent knowledge of the principles of religion, and good judg-

ment as well as zeal. They should also have a clear understanding of the extent to which a layman may go in taking such a share in pastoral work, and of the limits beyond which he ought not to go. The first five rules which are laid down for the guidance and restraint of Scripture Readers by the Society which employs them are an example of the kind of regulations to which the more highly educated lay visitor should also submit himself; and perhaps it should be added to them, that he should use prayer but seldom in his visits, rather pointing out to the clergyman the cases in which he considers it to be needed, than offering it himself.

INSTRUCTIONS FOR SCRIPTURE READERS.

“1. You are to visit in your district *from house to house*, for the purpose of reading the Scriptures to the poor, accompanying such reading with plain remarks, pointing their attention to the Saviour of whom they testify.

“2. Remember that your principal object must be, to call attention to the Scriptures, strongly urging, upon their authority, the sin of neglecting them, setting them forth as the only infallible rule of faith and practice, as able ‘to make men wise unto salvation, through faith which is in Christ Jesus.’

“3. You are strictly prohibited from carrying about with you, for the purpose of reading to the people, or of distributing among them, any book or publication but the Scriptures of the Old and New Testament, and the Book of Common Prayer; taking care to avoid, as much as possible, all controversy.

"4. You are strictly prohibited from PREACHING, either in houses or elsewhere.

"5. Urge upon all persons you visit, the duty of attending the public worship of God in the church; inculcate upon parents the duty of training up their children in the way they should go, and of procuring for them week-day and Sunday-school instruction. In any particular case which seems to call for the visit of the parochial clergyman, report it forthwith to him."

In addition to that already indicated, a variety of other work would present itself to the attention of the clergy and laity as adapted for the latter, if the consideration, What shall laymen do? has actually arisen as a practical question. There is the church choir, for example, to be kept up, the evening school to be taught, work to be done in looking after lads that have left school for the mill or the field, and influence to be exercised for good among adult working men.

There are few parishes in which a larger number of men might not be interested than at present in church singing, and in choral societies which look ultimately towards its maintenance and improvement. The taste for good singing has developed so much since Mr. Hullah began to make singing classes popular, that there is now no excuse for the absence of it in the service of God. Choral services have also been made very popular, and have lost the distinctively party character which was unfortunately supposed to belong to them when they began to be used in parish churches⁶.

Church
singing.

⁶ Mercer's "Musically-noted Prayer Book and Psalter" has helped much towards this desirable end.

To whatever extent singing may be adopted in Divine service, it is most desirable that it should be the best that circumstances will permit, and that as many as possible of the congregation should be able to join in it. For this purpose the laity of the parish should be induced to give their personal services and their money contributions, and as large a number as can be should be enlisted either as actual or as honorary members of the church choir. I have before me at this moment an annual report of St. James's Volunteer Choir, Bury St. Edmunds, from which it appears that it consisted in 1857 of eighteen "choir members" and forty-seven "honorary members," two of the latter being ladies. The choir members had subscribed 4*l.* 7*s.* 6*d.*, and the honorary members 14*l.* 8*s.* 6*d.* in the course of the year; a Parish Festival Committee had contributed 10*l.*, and had thus made up sufficient to pay 5*l.* 5*s.* for a musical director, 6*l.* 9*s.* for the expenses of a concert, and about 16*l.* for music, gas, book-binding, copying, and sundry expenses. A further sum of 20*l.* 11*s.* 6*d.* had also been collected (in lieu of the old system of collecting Christmas-boxes) for the singing boys' fund, the number of the boys not being stated in the report, but probably bringing up the total of the Volunteer Choir to nearly a hundred; and this in a parish where the population only reaches 3300. In the adjoining county of Cambridge there is a village of about 1200 people, all of the small farmer and labouring classes, where the staff of singers for the Sunday services amounts regularly to fifty in number, consisting chiefly of young men and women, none of whom are paid. The choral service has been maintained by a succession of such singers for about

sixteen years, the clergyman of the parish working single-handed. I cannot undertake to say how many have passed through the training which this implies, but I should think the number would not fall short of two hundred.

In both these cases, which I have used as apt illustrations of the same thing in town and country, two advantages may be at once observed. First, the praises of God are sung as they ought to be; and secondly, a large number of persons are permanently interested in the service of the church. Of the town choir spoken of I have no personal knowledge, but of the other I can say that it has been the means of bringing about much intercourse between the clergyman and the younger members of his flock; and that he has been able to exercise a certain influence, and even discipline, by means of the organization in question, which would otherwise have been impossible⁷. And I have no doubt whatever that the experience of one such clergyman is the experience of hundreds, so far as respects the advantage in a pastoral sense, of interesting a large body of persons in the singing of Divine service. I need hardly point out that the educated laity might make themselves very useful indeed in such work, by leavening the body of singers with voices of a more refined order, by accompanying the singers in their practice, and even by conducting that practice where the clergyman required assistance or a

⁷ I may add, that it is well to encourage such a body of singers in singing glees and other secular music of good character. It is surprising how completely such singing will banish the ribald songs that are current among the labouring classes.

substitute. I have some acquaintance with a Bedfordshire parish in which the squire is both organist and choir trainer, and is to be found as regularly at his post as an ordinary paid professional. Much of such lay *matériel* lies ready to the hand of the parochial clergyman, and he will act wisely by endeavouring to mould it into use for God's service.

I have already, in the last chapter, mentioned evening schools as a fair field for the labours of the laity ; and they are so evidently such, that words are not needed to urge the point. I will only add to what is there said on the subject of the short lecture which was recommended, that whether in an evening school or elsewhere, such lectures and readings would certainly prove of great interest to the working classes when undertaken by educated laymen, and that much beneficial knowledge might be thus conveyed to them. By thus presenting themselves to the working classes, gentlemen of fortune or employers might gain an introduction to them for still higher purposes, and would assuredly establish a better feeling of unity—Christian unity—between the lower classes and the upper than sometimes exists in either⁸.

§. *Women and their Work.*

The most available form of lay help which the clergyman will find at his disposal is that offered by ladies of

⁸ Mr. Longman, the publisher, has given very excellent lectures of this kind, the subject being English history.

the higher middle classes, many of whom do, and many more wish to, devote themselves altogether to works of charity.

Much more has been written on the subject of feminine agency in parochial work than on the co-operation of laymen with their clergyman; and an extraordinary interest was excited in it by the noble conduct of those ladies who with Miss Nightingale nursed our soldiers so effectively, when sickness and wounds had prostrated such unexpected numbers in the Crimean war. It is also felt that there are far more ladies of the class I have named who are at leisure to devote themselves to good works of this kind than there are men of any class; and that many of them would gladly fly to them as a relief from compulsory idleness, or from occupations of a trivial character which are scarcely better than idleness.

But, although this abundance of material thus offers itself, I do not think that we are right in immediately concluding that it is all of a character for the clergy to avail themselves of. Many ladies of the class I have mentioned have much "time on their hands," which they propose to devote to works of charity, only because the time is not taken off their hands by works of duty; and it may be questioned whether there really ought to be so many ladies able to say that they can give up their time for visiting the poor. A lady who has taken much practical interest in the training of young women, speaking of several causes which prevent the formation of domestic habits among them in the lower classes, adds, "In the higher classes, luxury,

Cautions for
the clergy.

the affectation of superiority to domestic employments, and the preference for public over private and obscure duties which characterize our age, are no less fatal to the cultivation of the homely but venerable accomplishments which distinguished those illustrious ladies of former times, who governed their households with calm vigilance and intelligent authority. The notion that these accomplishments are inconsistent with high mental culture, refined taste or feminine grace, is altogether false. The conduct of a household, with order and economy, makes large demands on the reason and on the faculties of observation and discernment, and leaves these faculties strengthened for their application to purely intellectual objects. The conduct of a household with grace and dignity makes large demands on the sense of fitness, harmony, and beauty, and ripens that sense for exercise on purely æsthetical objects. . . . We hear much lamentation over the decline of filial obedience and reverence. Let it be remembered, that the woman whose ‘children rise up and call her blessed,’ whose ‘husband’s heart doth safely trust in her,’ is she ‘who looketh well to the ways of her household,’ who ‘worketh willingly with her hands,’ and who employs her great faculties and noble sentiments, ‘strength,’ ‘wisdom,’ ‘charity,’ and ‘kindness,’ in the service and guidance of those whom God has committed to her charge. ‘Many daughters have done virtuously, but thou excellest them all⁹.’” I have quoted this clo-

⁹ “Two Letters on Girls’ Schools,” &c., by Mrs. Austin, printed by Woodfall and Kinder, London, 1857. These letters are marked “Private” on the title-page; but as they appeared originally in the “Athenæum,” I have no scruple in quoting from them.

quent passage for the purpose of strengthening and supporting my own words of warning to the parochial clergyman, that he should be very careful at the outset of all plans for feminine parish work, (whether many ladies are concerned or only one,) to assure himself that he is justified in allowing that work to be undertaken by those who wish to engage in it. It may be that there are home duties overlooked or neglected, the proper fulfilment of which would leave little time for visiting the sick and the poor, teaching in the parish schools, or other work of a like character. The pastor may be doing a more real service to God, to his parish, and to society, by persuading ladies to look searchingly for these home duties, and to fulfil them faithfully, than by accepting their assistance in forwarding the objects of his own pastoral work among the poor¹. It is his office to point out this faithful fulfil-

¹ It is not unnatural that married and unmarried ladies should view the domestic duties of life differently; but I think the fact of their doing so, (showing so strongly as it does that the knowledge of woman's home duties only comes after marriage,) is itself an argument in favour of more attention to them, and training in them in earlier life. In connexion with Mrs. Austin's opinion I place this of Miss Nightingale's:—"The want of necessary occupation among English girls must have struck every one. How usual it is to see families, five or six daughters at home, with no other occupation in life than a class in a Sunday school; and what is that—a chapter of the Bible is opened at random, and the spiritual doctor, with no more idea of her patient's malady than she has plans for improving it, explains at random. In the middle classes how many there are who feel themselves burdensome to their fathers or brothers; but who, not finding husbands, and not having the education to be governesses, do not know what to do with themselves. . . . If, then, there are many who live unmarried, and many more who pass the third of the usual term of life unmarried, and if intellectual occupation is not meant to be their end in life, what are they to do with that thirst for action, useful action, which every woman feels

ment of their own distinctive duties to all classes, and he should certainly be the last person in his parish willingly to sanction their neglect. It is his office also to point out that true Christian elevation is to be attained by the rich as well as the poor, through doing their duty in that state of life to which God has called them; and that no ultimate good can come by "woman's work," if the poor are only improved through the deterioration of a higher class of society by the withdrawal of that "woman's work" from its normal position.

However great facilities may offer themselves to him, then, for the employment of ladies in parochial work; and however great good may seem to be in prospect from their engaging in it, do not let the pastor be tempted to take on himself the responsibility of accepting one individual helper without a careful consideration of that particular person's position at home, or without referring her to the home duties providentially imposed upon women, in something of the tone of warning I have thus indicated².

But, having used such precautions, let the pastor endea-

who is not diseased in mind or body?" But surely this restless "thirst for action" is not the natural characteristic of all good women!

² Nor is it unnecessary, (I am sorry to say,) to add that parents have a *right* to be consulted in every case, before their unmarried daughters are permitted to undertake any thing like parochial visiting; and that no good can come from its being wilfully undertaken in opposition to their wishes. The consent of husbands, in a like case, seems too much a matter of mere propriety to need urging. Clergymen have not unfrequently alienated heads of families by allowing their zeal to outrun their discretion in this matter; and indeed, to outrun their duty. No work can be acceptable to God which is built on so bad a foundation as the disregard of a law so prominent as that of parental authority and filial obedience.

your to avail himself to the full extent of those services which the devotional and affectionate instincts of woman's nature place so readily at the disposal of the Church. As lay help in general will strengthen his hands in dealing with his parishioners, so will he find special advantages in the assistance of feminine helpers in many branches of his pastoral work.

One of the most useful employments which ladies can undertake in a parish is that of Ladies in the school. working in the parish school, and it will be an excellent thing if the clergyman can so arrange as to have one or more (according to the size of the school) present continually. This is a kind of employment which falls in with the home responsibilities of which I have been endeavouring to show the importance, almost better than any other. No teacher can impart the beginnings of knowledge to a child so effectively as a good mother; and no impressions remain so permanently fixed upon the mind of after-childhood, or even of mature years, as those which are made by her. But it is very probable that these good impressions are not made so commonly as they might be simply from the fact that the natural instinct of the feminine mind, the maternal instinct, has been rendered comparatively inactive, and remained wholly untutored, through want of experience in dealing with children. Hence the children of the class from which I am supposing parochial helpers to be chiefly provided are too often turned over to "nursery governesses," as to persons better qualified than the mothers themselves to undertake the task of training those early years which God's providence

has especially committed to the latter. It may, therefore, form a very important element in their own training, for young ladies to become teachers in the school, under the eye of the regular teacher and the clergyman; since they will be learning that discipline of temper, and that habit of teaching which may be of solid service to themselves and their children in after life.

But, I do not, of course, mean that this is the only, or even the principal value which such voluntary teaching possesses. To the school itself it is valuable also by adding to the staff of teachers, and enabling the system of education to assume a more individual character than it often does. Every one knows the saying about dashing water over narrow-necked bottles and pouring it into each neck separately; and every one knows how we have endeavoured to multiply teachers by the monitorial and the pupil-teacher systems. It appears to me that teachers might be far more multiplied than they have ever yet been with great advantage, and that a voluntary staff of teachers should form an auxiliary part of every parish school. But this is more especially necessary in respect to the younger children; and it is with them that ladies would often find themselves most at home and most successful. You can teach geography, or arithmetic, or writing to a large class of elder children as well as to a small one; but each little one who has to be taught reading must be gently and patiently handled by itself, and treated as a very narrow-necked bottle indeed. The same may also be said of religious teaching, the smaller children gaining but little from the instruction given to the school generally by

the master and the clergyman, and the habits of thought of the latter being of a kind that, to a certain extent, unfit them for communicating religious knowledge to little folks whose understandings are scarcely fledged, and whose answers to a catechetical lesson have to be drawn out of them with much patient repetition and labour.

Of course it is essential that lady-teachers should conform strictly to the rules of the schools to which they give their services. The clergyman's permission given, and his general control acknowledged, every lady so engaged must put herself in a position strictly subordinate to the master or mistress of the school, and can only assume authority over pupil-teachers by delegation from them³. It is very desirable that the authority of the principal teacher should not be in any way lessened by the introduction of volunteers, and therefore every lady should submit to take up her position under them in the school, whatever their respective positions may be out of it, with as good a grace as Charles I. showed when he acceded to Dr. Busby's covered head as he walked among the Westminster boys. It will also be necessary, because the principal teacher's position in respect to volunteer teachers is rather a difficult one, and there may be a want of tact to settle down to its requirements which the volunteer can silently supply; the latter being probably better trained to self-possession and adaptation to circumstances. In time, if the lady-teacher is regular in her attendance at the time when she has agreed to attend, exact in fulfilling the

³ This should be clearly understood, as, of course, awkward difficulties might arise from interference with pupil-teachers.

school duties she has undertaken, and careful—to use a homely phrase—in “minding her own business,” she will find herself welcome to teachers and children too, an efficient helper in an important Church work, the beloved and respected leader of many little Christian brothers and sisters into the paths of knowledge and righteousness.

Evening
classes. I have said that the lady-teacher will probably find herself most at home and most successful with the younger children in the school, because the imparting of knowledge to elder children is a work best done by those who have had a special training for that purpose, whereas the teaching of little ones is a natural gift of womanhood which no training-school education could supply. But at the same time, ladies may make themselves extremely useful in a parish by taking evening classes at their own houses, admitting to them girls only, and of them only those whose occupations prevent them from going to the day school. Sometimes these will require very elementary teaching, but, of course, others will already have stayed out their full time at the daily school. In any case, however, good reading by the lady-teacher or the girls, or by both in turns, (of a religious tendency,) will be highly beneficial; and scarcely less so the insensible refinement which grows upon young girls when they are thus brought into contact with one of their own sex at her own home. In respect to such classes the clergyman will be ready to advise, and to assist if in any way his help is really needed; but he will find it best to abstain from assuming any authority over

them, regarding them rather as a domestic than an educational auxiliary to his pastoral work⁴. It is a quiet, unostentatious auxiliary, but one calculated to strengthen good principles in young girls at a critical period of their youth, and to give them much aid in their endeavours to keep hold of the good they have learned at school; and therefore to be much respected by the clergyman. Such an evening class may, by the grace of God be a happy *preventive*, where a penitentiary, at a future day, could only offer a cure with bitter tears.

It appears to me that, as a rule, and especially in towns, where the poor are not so well known as in villages, the educational work which I have sketched out above is better suited for *young ladies* than district visiting. There are many roughnesses and impurities connected with the life of the poor wherever they are crowded together, (of which none are more conscious than some of the very persons who live in the midst of them,) and I certainly hold the opinion that a father or mother acts most wisely in declining to allow a young daughter to come in contact with them except in case of necessity. In country villages the case is often altogether different, it being possible there for a lady to visit many cottages without being brought face to face with gross and ostentatious wickedness.

⁴ The "Two Letters," from which I before quoted, mention a case of a lady who taught young women self-respect, and brought them under good influences, by getting them together of an evening for the purpose of *mending their clothes*.

But ladies of a mature age, who have lived long enough to gain some knowledge of the world, who are either widows, or married, or have arrived at a time of life when marriage is improbable, may be considered suitable for district visitors⁵ under most circumstances; although I doubt whether the clergyman should encourage any to visit in the worst kind of streets and lanes, unless they are really devoting themselves permanently to working among the poor, and have given some proof that they are persons well fitted for such duties⁶.

It is not my object here to write a guide for district visitors themselves, or it might be necessary to extend my remarks to a much greater length than they will occupy; but only to point out to the clergyman the manner in which he may best bring such helpers into co-operation with himself, so that they may work together in drawing souls to Christ.

(1) It seems to be of great importance that the kind of work undertaken by lady visitors, so far as it is a specially religious work, should be undertaken by them with the express sanction of the clergyman, and that the unity which such workers naturally crave after should be found in the work as a parish or Church work, and not in any private

⁵ It seems to have been assumed that "District Visitor" is the name of an office belonging to ladies alone. I prefer the newer title of Parochial Visitor, which has not yet been so restricted.

⁶ In such cases and places a distinctive dress, such as Mrs. Fry wore as a Quakeress, or such as is worn by Sisters of Mercy, is very effective towards ensuring a respectful reception, the suppression of oaths in the presence of its wearer, and general freedom from insult.

society. The ladies should be visitors sent by the Church, and not sent by a district visiting association. It is only by keeping this principle in view that the permanency so much to be desired is to be given to the best efforts of ladies in religious work among the poor. The separate "association" has in it an element of schism; and the work of its members, however good and well-meaning they may be, seldom tends really to strengthen the connexion between the Church and the poor. It is the clergyman's duty to work in his own person according to the system marked out by the Church, and in strict subordination to the parochial system; and he will act wisely in requiring that all who assist him in his labours conform to the same rule.

(2) It should be clearly understood by clergy and visitors what the latter are to do, and where they are to go; and rules should be laid down, and printed, for their general guidance⁷. The principal objects, I conceive, of lady-visitors' visiting, should be to read the Scriptures to the ignorant and incapacitated, especially of their own sex; to search out the sick that they may inform the clergyman; to promote the comfort of the poor by *judicious* advice on domestic subjects; to sweep the children into the schools; to promote the use of parochial institutions, such as clubs, penny banks, &c.; to persuade the poor to go to church; to give personal service in cases of sickness; and, not

Unity of
plan.

⁷ "Hints to District Visitors, followed by a few Prayers selected for their Use, by Francis Hessey, D.C.L. London, Skeffington," is a little work strongly to be recommended to the clergy for this purpose.

unfrequently, to make up the number required for the administration of the Holy Communion to the sick. But the details of system will probably vary a good deal, according to the nature of the parish, and the manner in which it is worked by the clergyman. It will also be found that some ladies are best qualified for one kind of work, and some for another; and there should be a general desire on the part of clergy and visitors alike, that each should be so set to work as most to promote by that work the glory of God and the good of souls.

Devotional
character
given to
the work.

(3) The work of visiting the poor should only be undertaken in a devotional spirit, as service rendered to God, and rendered in His Church. To promote such a spirit, all visitors should be requested to use some special prayer or prayers in connexion with their work; and to be as punctual and exact as they can in attendance at all the services of the Church. It would be well, also, to fix some particular day in the year, or in every quarter, on which all should meet together to receive the Holy Communion, with special reference to the work in which they are engaged.

Much more might be said on the prolific subject of woman's parochial work; and there are many schemes on trial in the shape of Nursing Institutions, Penitentiaries, Sisterhoods, Training Institutions for Servants, Bible Women, &c., all of which are deserving of respect for the good intentions of those who work them, and many for the results of their labours. But these experiments are scarcely

in so settled a state as to enable a writer to speak of them otherwise than as experiments for some time to come ; and I have thought it better to restrict myself to pointing out the manner in which women may work for the Church by means of existing organizations. I have also been obliged to omit noticing,—for a string of anecdotes would be the only way of showing it,—how many other and unforeseen ways there are in which an observant clergyman may turn feminine gentleness and self-sacrifice to account in the necessities that are constantly arising for its exercise, and coming under his notice. Let him only have a set of visitors, sisters, or whatever name they are called by, a set of devout and working Christian ladies at his command for the work of Christ, and he will find no lack of opportunity for their employment, or of willingness on their part to be employed in any thing that they can undertake.

§. *Organization of Laity for Church work.*

In what I have hitherto written, it will be observed that nothing has been said of any very exact system of organizing laymen and women for their co-operation in Church work, nor of episcopal guidance and supervision. It appears to me that we are not ripe for either ; and must be content to go on at present in an irregular manner, depending upon the uncertain means at our disposal, and the limited authority which can be exercised by the parochial clergyman. After all, good principles, founded on a just appreciation of his own spiritual position and responsibilities, a moderately sound judgment, and that energy which is always awake to *opportunities*, these will

do more to help a parish priest towards attaining the end in view than the nicest possible system, cut and dried, without them. There is too much disposition among us to be satisfied only with delicately finished tools, when rough ones wielded by ready hands would answer the purpose equally well, and keep the workman less intent on his tool than his labour. It is of little use to possess an elaborately well devised instrument for carving out a certain material unless we have the skill to use it, or the material to work upon; still less to leave the precious material to rot while we are waiting for a tool that exactly meets our fancy. Work may be provided for the laity of his parish by almost every earnest clergyman; and in almost every parish workers of some kind are to be found. But we must wait longer before the laity can be organized into formal bodies,—even supposing such an organization should be expedient,—and before the experiments now making shall prove so far sound that they may receive the stamp of authority at the hands of our spiritual guides, rulers, and chief pastors.

It will be necessary, therefore, for every clergyman to consider the requirements of his own particular position, and of his parish; and to ascertain where lay help would be advantageous. The school fund may depend almost entirely upon himself,—here is an opportunity for enlisting a sense of lay responsibility for the education of the poor. The school itself may be in great need of more teachers,—here is an opportunity for seeking personal service in conducting it. The poor of the parish may abound beyond his own power of attending to them, or even beyond that of

himself and any number of clergy that he can call to his aid,—then let him seek for visitors among his laity, men and women, who will help him by relieving him of such part of the work as can be done as well by them as by himself. And whatever he asks his laity to undertake, let him ask them also to give him their confidence, to believe that he desires above all things that all together may draw souls to Christ, and to accept his regulations in the spirit in which they are made, that all may work towards that one end, however various the nature of their several labours may be.

I will only add that the duties of the laity in respect to *personal* participation in works of charity ought to be frequently urged from the pulpit in all town parishes, especially in such cities as London and Manchester.

CHAPTER XI.

AUXILIARY PAROCHIAL INSTITUTIONS.

EVERY active clergyman will find it desirable, and even necessary, to supplement the ordinary parochial system with various Clubs, Savings' Bank, Lending Library, and other institutions of the sort, which are not connected directly with the work of his office, but which are yet ancillary to that work in no unimportant degree. In country places these institutions will be almost entirely dependent on the clergyman and his family for their origin, support, and practical working; but where there are any of the laity who can be persuaded to undertake a share in their management, or to relieve the clergyman of some of them almost entirely, he will find many good reasons, as indicated in the last chapter, for putting them into their hands; still maintaining them as parish and Church institutions by being at the head of them himself.

The auxiliary institutions to which I am referring will generally be such as resolve themselves under three classes; (1) a means for promoting provident habits; (2) for offering wholesome recreation and improvement to working men, especially in the evening; (3) for securing

personal interest in the work of the Church. I will endeavour to sketch out shortly and clearly the principles and the working machinery of some useful institutions under each of these heads.

§. *Means for promoting provident habits.*

Among the first and most useful of these, must be reckoned a comparatively recent application of the savings'-bank principle, which "Penny"
banks. has extended its good effects to a much lower stratum of society; and which has so little of novelty in it, that we may at once accept it as an institution of proved value. "Penny" banks are, in reality, savings' banks, or banks of deposit, in which the machinery is made as simple as possible, the smallest sum received, and every thing done to bring them temptingly home to the poorest classes. The ordinary savings' bank has always been a dead letter to the majority of the day labouring classes, both in town and country, but the eagerness with which the modern adaptation of it to their wants has been seized on, proves that it was no want of will to make small savings which proved the hindrance, but the comparatively cumbrous character of the machinery which was necessary for receiving and paying back deposits¹. Even in the town of Derby, where opportunity offered itself for a comparison

¹ There are very few Savings' Banks of the old kind in any but large towns, and depositors are often kept waiting a long while before their turn comes. I have often been obliged to wait half-an-hour, when depositing club money. The Post Office Savings' Banks are scarcely more available than the older ones for the poor.

of the two systems, the Rev. Erskine Clarke found the following result from the “work of one Saturday night at each²:”—

	Amount Deposited.	Number of Depositors.	Sums under 5s.
	£ s. d.		
Savings' Bank....	54 14 3	49	6
Penny Bank.....	20 1 6	242	221

There is reason to believe that the merest fraction of all these small depositors, in this and other cases, would have availed themselves of the ordinary savings' bank; so that here is a clear penetration of a good principle to a class of society likely to benefit by its adoption, which makes the penny bank an institution that may be confidently taken up by the parochial clergyman. And it may be safely added that the great majority of deposits made in it will be so much withdrawn from mere waste and sensual drinking, to be applied at a subsequent time to better, and perhaps very good, purposes³.

Where such a bank—I confess to thinking the name

² Plain Papers on the Social Economy of the People. No. II. Penny Banks. Bell and Daldy.

³ The continued success of these institutions may be seen in the following statement. “From the lately published report of the Central Committee of the Yorkshire Penny Savings' Bank for the year 1862, it appears that, at the close of 1861, the number of districts open was twenty-nine, and the number of branches open 161, while the deposits amounted to 40,571*l.* 16*s.* 1*d.* On the 31st of December last there were thirty-one districts and 171 branches. The balance of deposits over repayments amounted to 52,238*l.* 1*s.* 10*d.*, and the number of depositors was 17,796. Number of deposits made during last year, 134,219; number of withdrawals, 12,738.”

might be improved—is to be founded on a large scale, it will be best for the clergyman to make himself well-acquainted with the system advocated by Mr. Clarke in the pamphlet I have referred to; and also, if he can, by personal observation of the plan on which it is practically carried out. But in a parish where the number of depositors would not extend beyond one or two hundred there is generally room for some modification of that system, such as combining the bank with a clothing or coal club, adding interest to the money deposited, requiring regular payments of a *minimum* sum weekly, &c.; and some of these additions to the mere deposit system may, from the influence of local circumstances, be as valuable in promoting habits of providence as the simple principle of the “penny” bank is, in its degree.

In establishing a parochial bank of this kind it must be considered, first of all, whether interest on the deposits can or cannot be guaranteed by the clergyman, either from his own pocket, or by means of subscriptions, or from some parish fund. If so, the rate should be fixed rather high, and it should not be paid at all on deposits which have been in the bank under a certain time, or on any sum beyond a certain amount, or for more than a year. Among artizans who are receiving high wages, interest is of no consequence, but it is valued by agricultural labourers, and by all the poorer classes; so that it will depend much on the nature of the locality whether it is expedient to give it or not. Supposing that the decision is in favour of interest, and that it is also in favour of combining a coal and clothing club, or either,

with the bank, it will be necessary to have suitable forms printed on which the depositor may possess a statement of the deposits made, and a book in which a duplicate statement may be written for the guidance and security of the banker who receives them. There is a moral advantage in adopting a card for the first, instead of an ordinary depositor's book. Being divided into weeks, and open to the eye of the depositor, *blanks* are conspicuous, and if they arise from negligence or extravagance, they offer a silent reproach; and simple as the matter may seem, it is one worth regarding when the object is that of training to provident habits. I should recommend, therefore, that 500 or more of cards be procured, having the rules of the bank printed on one side, and columns for the account on the other; and also a book of 300 pages, with two duplicates of the account side of the card on every right-hand page⁴. A small cash account book, (in which to enter the weekly payments of depositors, and repayments to them, in a gross sum on either side,) and two wooden bowls for holding the silver and copper money paid in, will, with cards and duplicate book, constitute the banker's stock in trade, the whole costing about two pounds.

Both the rules and the accounts should be as simple as possible, but yet the latter should be contrived to show at any time the state of the deposit; both for the sake of knowing how the account stands, and of winding it up without much calculation. The following, for card and

⁴ The left-hand page being left for remarks, notices of intended withdrawal, &c.

duplicate book, and combining the several features I am pre-supposing to have been adopted, will be found to answer the purpose well.

William Smith.																		
57	WEEKS.										MONTHLY TOTALS.							
	1		2		3		4		5		Coal or Clothing.			Money.				
	C	M	C	M	C	M	C	M	C	M								
	C		C		C		C		C									
	C		C		C		C		C									
December . . .	3	3	3	4	3	2	3	6	3	2		1	3		1	5		
January	3	—	3	2	3	1	3	3				1	0		—	6		
February	3	2	3	2	3	3	3	1				1	0		—	8		
March	3	6	3	—	3	—	3	—				1	0		—	6		
April	3	4	3	2	3	2	3	4				1	0		1	0		
May	3	8	3	2	3	1	3	4	3			1	3		1	3		
June	3	—	3	—	3	—	3	—				1	0		—	—		
July	3	12	3	6	3	4	3	2				1	0		2	0		
August	3	—	3	12	3	12	3	3				1	0		2	3		
September . . .	3	—	3	10	3	6	3	6				1	0		1	10		
October	3	—	3	24	3	4	3	6				1	0		2	10		
November	3	4	3	—	3	—	3	6				1	0		—	10		
Withdrawn . . .	£	s.	d.	INTEREST								12	6		15	1		
												1	0½		1	3		
												13	6½		16	4		

[Back of the Card.]

St. John's Parish.

RULES OF THE BANK, CLOTHING, AND COAL CLUB.

1. The Bank is open every Monday morning at the Club House, from 10 till 12.
2. Any sum, however small, is received.
3. Deposits may be withdrawn at any time on giving a week's notice.
4. All deposits are repaid, or Coal or Clothing tickets given in the first week of December.
5. Interest is given at the rate of one penny in the shilling on all money up to 2*l.* in the whole, that has been deposited, unless there have been four weeks running without any deposit in either column.

At the club house, then, or in some other convenient place, let the clergyman, or a confidential substitute, take

up their station, and be prepared to receive deposits punctually at the time fixed in the rules⁵. If many are expected, it is better to have a convenient and definite arrangement of the room, so that they may enter and depart from it in an orderly manner and without delay; and it so often happens that a majority of those who come arrive at the same time, as to make such an arrangement really necessary for all concerned, either by means of a permanent barrier, such as is used before the ticket window of railway stations, or else by some cunning complication of the furniture of the room in the neighbourhood of the table. It is also advisable, where there are two or three hundred depositors to have two persons at the table, one to receive the money and enter it in the book, the other to mark the card and return it to the depositor. When notice is given for the withdrawal of any sum, the card should be left until the following week, that it may be made up at leisure during the interval ordered by the rules. On the last pay-day of the bank year, the last in the month of November, all the cards must be given in by depositors, to be made up, and compared with the book. This is a work of some labour, and requires a quick calculator, but it will be much facilitated if the monthly column on the extreme right has been regularly filled up in the book and on the card, and the two compared. Punctual attention to this column is also a security against

⁵ Lay visitors would, of course, be used as much as possible for such purposes as those under consideration. I have not thought it necessary in the text, to recur to the subject of lay help, as this is so self-evident an application of such valuable assistance.

fraud (which it is desirable to guard against), or mistakes, which can be cleared up, perhaps, at the end of the month, but cannot if undiscovered till the end of the year.

The coal part of the business is best managed by arranging with a neighbouring coal-dealer to supply the necessary quantity at some reduction in consideration of the many tons required; and to deliver it only on the production of an order signed by the responsible person; all the orders being kept until the settlement of the account, as vouchers for the quantity actually supplied by him. If there are many coal depositors, (and the number will vary much in different localities,) it will be convenient to have an order book made in the form of a cheque book, similar to this, which I have found very convenient:—

Coal Club.

No. of order _____ No. of cwt. _____		To Mr. _____ Please to deliver _____ cwt. of Coals at _____ for _____ (Signed) _____ No. of order _____ Secretary _____
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The clothing part of the club may be managed in two ways, each of which has its advocates. The easiest is to give

orders on one or more linendrapers of the kind patronized by the working classes. But I think the best way is for some two or three ladies to take lists of the materials which each woman requires, and then, having arranged these lists so that they can calculate the quantities of calico or gown print, or whatever else may be wanted, to give the order in its agglomerate form to a tradesman who will take it on some fair terms of reduction or discount, such as he could not offer if he had to dole out the articles in small quantities to each person. Sometimes, an arrangement may thus be made even with the Manchester or Glasgow manufacturer, the expense of carriage being much less than the reduction in price. But these are details which must be decided by a consideration of the circumstances of the place, and of all the persons concerned, and it will not be necessary for me to go further into them. A good clergyman's wife, or some other experienced matron, should be very busy about them at the time when the club is winding up for the year; and to many ladies this kind of work is a pleasant one, as well as being a work of real charity to their less well-informed or less thrifty sisters among the poor.

In the suggestions thus offered for a combined Provident Bank and Club, the general principles and plan of such institutions will be found; Shoe Clubs, Lying-in Clubs, and adaptation in matters of detail, will offer no difficulties that need explanation. Among a dense population, the introduction of them is, upon the whole, less advantageous than that of a "Penny" Bank; but in a village parish there are subordinate influences connected with them,

which heighten their value as a means of promoting Christian prudence, and there they must be judged on other than strictly logical or financial grounds.

§. *Means of Recreation and Improvement.*

Lending
library.

Nearly every parish has now its Lending Library, and the management of it is so simple, that I shall pass it by with the one remark, that it should be made very accessible, and that a genial tone of books should be freely cultivated, as well for grown up readers as for children ⁶.

Among all the means that have been contrived for providing the working classes with wholesome recreation of an instructive kind, I know none that prove so successful as a sensible combination of the Mechanic's Institute system and the free English home, which becomes to the working man what his club is to the man of higher station. The necessity for such institutions is becoming more and more evident. After the hours of work are over, there are several hours yet for which some occupation, or some means of passing the time, are required. In a working man's home there is little room for the men of the family in the evening, and they are often in the way until supper time arrives. There is also a natural tendency among men to find opportunities for associating together occa-

⁶ For some details, however, see Appendix, E and F. Old magazines, (which are to be bought at any London second-hand-book shop for a tenth of the cost price,) furnish much useful material for a lending library. They must be looked through, and the good parts taken out and bound in *thin* volumes.

sionally for the indefinable satisfaction which is derived from society. These reasons lie at the root of the public-house habits of our labouring men in town and country, the pleasure of sipping beer or spirits being originally at least a subordinate attraction, an accident of the circumstance that the only public place open to free use is that where they are the source of trade and profit. The Odd Fellows' Association, and others of a less extensive organization, but very similar character, are partly a result of this natural tendency of men in the lower ranks of life, as in the upper, to associate together for social enjoyment; but very few of them have been able to drag themselves free from the public-house bondage by meeting in rooms of their own; though many of them do make drinking a very subordinate part indeed of the evening's occupation; and heavy fines are imposed for intoxication or disorderly conduct⁷.

It will not unfrequently fall to the lot of the pastor to look with an anxious eye towards the establishment of some institution which will provide in a healthy manner for a want so commonly indicated, but so badly supplied; and whether in a village or a town, he will find a "Working Man's Club" a most useful addition to his

⁷ Rules 130—133 in the laws of the Manchester Unity of Odd Fellows. An article on "Unity and Fellowship among the Working Classes," by the present writer, appeared in the May 1862 number of the "North of England Magazine," containing many statistics and details on the subject. There are probably 640,000 working men who are members of the Odd Fellows' and kindred associations, and the annual disbursements to needy members are of very large amount.

parochial arrangements. It must take a very varied character, according to the means at his disposal; and in some cases more of the religious or the educational element may be introduced than is mostly advisable or possible. But in every such club the founders must carefully keep before them the two facts that it is intended for those who have already done a day's work, and that it can only be made to answer by a judicious adaptation of its regulations and character to the habits of the class who are expected to use it.

An account of the establishment of such a club at Hagley was printed in the "Minutes of the Committee of Council on Education" for 1851-2, and the reader will find some very practical information in those parts of it which I subjoin. The writer is the Hon. and Rev. W. H. Lyttelton, rector of the parish, and he says:—"We turned the school room after school hours into a reading room, making it as comfortable as possible, and furnishing it with illustrated newspapers and books, and with draught and chess boards. This was so new a kind of thing to common labourers, and the amusements it offered were so quiet, that there was danger they would be shy of it, and not attend. We therefore at first induced them to come chiefly for a cricket-match, and told them, that when tired of that, or obliged by darkness to stop, they might then attend the reading room. This answered well, and I then took the occasion of a cricket-match on one of the race days (when masters in this country generally give their workmen a half-holiday) to give them a dinner, at which I proposed and carried the rules, and elected officers.

This increased my influence, and started the club with spirit and good feeling.

“The point of electing officers is very important. We have a permanent president, viz. myself. I was appointed to the office, not so much as rector, but rather, as it is stated in the rules, as founder of the club, as it is desirable to make all feel that laymen are quite as much interested in the club as the clergyman, and also to make it at future times open to the club to elect any other person president, if he should happen to seem better fitted for the office than the clergyman. Then, besides the president, we elect annually two vice-presidents, a treasurer, a secretary, two collectors, a librarian, and six committee-men. The object of having so many officers is to make as many as possible feel personally interested in the management and high character of the club. We have committee meetings once a month. The subscription at present is eighteen-pence a quarter, probably rather too large a sum, and unnecessary, as many of the rich have given subscriptions.

“We found, at first, that the greater number came to the reading room almost only to play draughts and to look at the engravings in the newspaper. This it was clear could not last, and already there are few who come often to play draughts. It was necessary, therefore, to try to draw them into some occupation of more lasting interest. For this purpose I have offered a prize, at the end of every half-year, to every one who by that time shall have read any useful book chosen by himself and approved by me, so as to be able to stand an examination in it.” [This, however, was not found to answer.]

“The advantages I already see in the club are many ; it gives a great opportunity for the clergy and other Christians in the place to gain influence with the young men. Even if at any time few shall belong to it, it will always give an alternative for the beer-shop to the well-disposed. But, probably, the chief advantage will be the tendency it must have, if rightly managed, to encourage a right feeling and tone in public opinion among the members, to lead them to do right, by their own good feeling and sympathy with others in good, and not by compulsion. The habit of acting not selfishly but from public spirit, and of being willing to give money for the public good, without any immediate return to themselves, is effectively brought out. When the music class was first established, and it was necessary to draw from the common fund to pay the master, some at first objected, on the ground that they themselves (not being musicians) would receive no benefit from it ; but were soon induced to withdraw their objections on being made to feel its selfishness, and contrariety to the ground-principle of a club, which is a desire in each member for the good of the whole body, and not of any one class among the members. Self-denial, out of good-will to one another, is in this way practically taught ; and so far as that can be built on the common love of God, and of righteousness, justice, mercy, and truth, and all things which God loves, and on real Christian motives, it does solid and lasting good. It must be the object of all Christian members of the club to lead all to act habitually from such instead of from selfish and mean motives. Lectures may also be given, and prizes

offered for knowledge of the Bible and religious subjects.

“A museum of the natural productions of the country, and of its manufactures, has also been started; the gardeners collecting wild and other flowers, the workers in iron and others specimens of iron ore and of wrought iron in different stages of its manufacture, the stonemasons specimens of stone, and others bringing glass or any other manufactured materials from the neighbourhood, and possibly some member may learn to stuff birds and animals. Clubs like this may at last be made universities for the poor, where they may learn all useful knowledge⁸.”

The rules of a similar institution are now before me, which is on a less ambitious scale than the above, and which has its home like it in the parish school. It may be useful to give a summary of the more important of these rules, by way of completing the sketch given in the preceding paragraphs.

Rules of the Church Institute.

1. Defines the name.

2. That the object of the Institute be the extension of general knowledge, in subordination to Christianity, and in accordance with the principles of the Church of England.

⁸ In connexion with this latter paragraph, I may mention that an opportunity was offered me for opening an exhibition in a mining district in the year 1862, in imitation of the Great Exhibition. The building lent me was large enough to hold about 1000 people; the things exhibited were all lent by manufacturers, the neighbouring gentry, and others. A band played for

3. States the officers of the Institute, and committee of management.

4. Who are to be annually elected, but the old officers to be eligible for re-election.

5 and 6. Duties of Treasurer, Secretary, and Committee.

7. States terms of membership; honorary members subscribe six shillings a year; ordinary members four shillings, and lads under eighteen years of age two shillings; to be paid in advance quarterly.

8. Members to be admitted by election at a Committee, or a general, Meeting.

9. Committee has power to expel disorderly members.

10. Publications to be voted by the Committee, subject to the veto of the President.

But, if a separate building can be procured, which can be appropriated to other parochial purposes as well as the Working Men's Club, or Church Institute, it may be made the nucleus of an admirable parish auxiliary, and by tact in its management become so popular as to be almost a self-paying institution. In such a case, provision should be made for supplying some homely kind of refreshment at a low price during the evening; and if a smoking-room can be added to the

some hours every evening, and a piano often in the day. Volunteer concerts were also given on several evenings. In a fortnight about 10,000 persons passed through the building, and showed the greatest interest in the works of art, models, natural history specimens, &c., which were shown. The highest price of admission was 6*d.*, but the expense was more than covered; and I had good reason to think a very ameliorating effect was produced on an extremely rough population.

establishment, experience shows that it will bring a large addition of members without causing the least disorder.

An important point in such institutions is to keep them well lighted and warmed, and well ventilated. A certain amount of refinement about the decorations is desirable, and a general air of comfort thrown over the whole, which will make it at least equal to the club-room of the public-house, and if possible, a great deal more tempting. There need be no fear of destroying the taste for home. The members who use the institution most will be the young unmarried men, and even they will probably be more domesticated by it than they ever would be if they had no such refuge in which to spend the unoccupied hours of the evening.

Perhaps the best model of such an institution as this is one that was established in Oxford three or four years ago under the name of the "Oxford Churchmen's Union." It unites the various features of a Mechanics' Institute, a Young Men's Christian Association, and an Evening Club; and leaped into such rapid popularity with the classes for whom it was founded, that it has now a handsome set of buildings in Broad Street, and numbers nearly a thousand members. Its constitution underwent a searching review at meetings of the clergy and many laymen of Oxford, and as it will probably be the pattern of many associations like itself in other parts of the country, I have printed the Rules and Bye-Laws in the Appendix⁹. Its objects will

⁹ See Appendix D.

be seen to be of a very excellent character, embracing some of the most desirable points of lay co-operation.

§. *Means for securing personal interest in the pastoral work of the Church.*

Under this head I include a personal interest in pastoral work, not only as it relates to the benefit of the poor of the parish, or to the spiritual good of others, but also as regards the participation of the persons themselves interested in the means of grace, and their progress in the spiritual life. Many parochial societies which had these two objects in view were founded at the end of the seventeenth and the beginning of the eighteenth centuries, under the name of "Religious Societies," and were sanctioned by Tillotson, Tenison, Beveridge, Stillingfleet, and other bishops of the day. They appear to have originated with Dr. Anthony Horneck, one of Queen Mary's chaplains, and a pious author of a once well-known and popular devotional work, "The Crucified Jesus;" and they seem to have been absorbed by the early Methodist system, which professed—and not insincerely—to be a system within and not without the Church of England. But although these Religious Societies disappeared before the advance of Methodism, many clergymen have found it good for themselves and their parishioners to take them in some degree as the pattern of similar institutions, at much later periods. Among them Legh Richmond, who originated one in his parish, the objects of which were the promotion of habitual prayer, the exposition of Holy Scripture and the Prayer Book, the resolution of spiritual difficulties, and general

consultation on religious matters. Similar parish societies have also been formed in various places in our own day; and though, perhaps, they do not last many years, they do good while they last, and will bear revival in successive generations. They are, I suppose, in the Church, and partaking of a Church spirit, what "class meetings" are among the Methodists; and it is well known how much strength is given by these to the Methodist system.

Should it be thought advisable to attempt the formation of such a society in a parish, the first step will be for the clergyman to invite some of the more earnest and intelligent communicants to a consultation; and, pointing out to them the advantage to each of definite rule in religious practice, suggest to them that they should form an unostentatious association for the purpose of forwarding in their own persons, and by their efforts with others, the glory of God. Attendance at Divine service, frequent communion, private prayer, the promotion of godliness in their own households (where they are heads of families), and some of the practical work which has been suggested in a previous chapter, may form the objects of such associations; and instances have been known of a large increase of the number of communicants, with a general advance in the sense of religious responsibility, resulting from their formation. For rules, the following may be taken as a suggestion of the principal heads under which they would fall.

1. The members of the society to aim at consistency in faith and practice, endeavouring to show a good example of holy living in the Church of England.

2. To become, if not already, frequent communicants.

3. To support the services of the Church by personal attendance, joining in the responses and singing, and by promoting the same habits in their families.

4. To give alms freely themselves; and to endeavour to relieve the clergy from pecuniary responsibilities for parochial work, by exciting a spirit of almsgiving in others.

5. To remember in their private prayers such Church work as is commended to their attention.

6. To assist the pastor of the parish in his pastoral work by whatever means they legitimately can do so.

7. To make known, where they can unostentatiously do so, the true principles of the Church of England.

8. While showing charity towards Dissenters in word and deed, not to flinch from an open profession of belief that the religion of the Church is the better way of advancing spiritual life.

An association formed on such a plan, would offer to the clergyman a permanent nucleus of persons upon whom he could depend, for the furtherance of any good object; and each of its members would regard himself as being in a certain degree responsible on behalf of the Church, for the works in which she is engaged. There need be no element of schism whatever in such a society; but, rather, if it is begun in a loyal submission to the principles of the Church of England, it may prove a means of strengthening the love of those who already know her value, and arousing it in those who have never thoroughly learned it.

Such an association would in a great degree supersede the necessity of any other for Church work: but it may be pointed out, in conclusion, that every parish ought to have some organization for the purpose of assisting the various missionary labours of the Church among the heathen, and among the almost heathen of our own land; and it is, in the opinion of many, a better plan to have a joint society for all such purposes, the funds of which are distributed to the various parent societies in definite proportions, than to break up the energies of collectors and others by covering ground in too great detail.

CHAPTER XII.

PARISH FESTIVALS.

AN opinion has been gaining ground among the clergy for some years, that parish festivities of one kind or another are an important item among the many subordinate means by which the attempt is being made to raise the standard of morality and good feeling among the lower classes. Of the general wish which all of us feel to draw on the labouring classes, whether in towns or villages, to a more rational and elevating kind of recreation than that in which they are accustomed to indulge, I have already spoken; but what I now wish chiefly to refer to are those special occasions when, with the rest of the world, as on a Princess of Wales's wedding-day, or for some local reason of rejoicing, work is put aside, and amusement becomes the business of the day. In large towns, where Crystal Palaces, People's Parks, and other wholesome places of recreation are within reach, the clergyman will have an easy task; unless, indeed, it fall to his lot to be the actual and responsible conductor of an army of children and others on a day's excursion. Fresh air, flowers, tasteful sights, and good

music, are all enemies of vice, and encouragers of self-restraint; and there is a happy tendency towards the provision of innocent amusements out of town for town working-classes, for which the clergy may be very thankful.

In the country the case is different. Occasions of general rejoicing are there usually Village
feasts. limited to one week in the year, which is set apart time immemorial for a week of village excitement and feasting; and which, too often, is a week of concentrated immorality and riot. "Feast-week" is looked forward to for many days beforehand as the great holiday of the year; and when it arrives, there is almost a total cessation of labour throughout the parish during the days which are set apart for its observance. The farmers are willing to be idle, and entertain friends from a distance. The labouring men and boys spend their mornings lounging about the village in their Sunday clothes, looking extremely as if they were puzzling themselves what they shall do with their hands if they once take them out of their pockets. The children haunt stalls and tents where bad gingerbread and worse sweetmeats are vended by half-gipsy men and women; or with the doubtful air of cautious purchasers consider on which of the multitudinous flimsy and fragile toys offered to their admiring gaze they shall spend their saved-up pennies. Wives and daughters are busy all the morning, making ready some extra delicacies for the mid-day meal, and preparing for the "tea," to which friends and neighbours are to be welcomed.

All this is harmless enough; but when
Their evils. the evening draws on things assume a very different aspect to the eye of the clergyman or of any other acute observer. The elder labourers early in the afternoon grow tired of keeping their hands in their pockets, and stroll into the public-houses; the younger men begin to haunt the dancing-booths, and it is not long before they are joined by partners of the other sex, a certain proportion of the latter being avowed harlots from the neighbouring town or other villages. The temptation to a merry dance is so great that only the very best young women in the village can resist it, though many who enter the booths would be ashamed at other times to be seen in such company as is sure to be present. These dancing-booths are generally set up in the back yard of a public-house or beer-shop, the owner of it often paying the owner of the booth for the presence of the latter on his premises, and making his profit out of the refreshments consumed by the dancers. The owner of the booth himself, with his staff of musicians, takes rank among the lowest scum of those who live by itinerant pursuits; and the more profligacy there is attracted by his booth the better is he satisfied, as his own chance of profit will thus be raised. No young women can enter these dancing-booths at the village feast without permanent damage to their modesty; and few leave them without that damage having proceeded so far as to lead to immediate or very early seduction; the danger being all the greater, because it is not so obvious to young people always eager for a dance as to the looker-on, who feels none of its attractions. Meanwhile, the ordinary

round of a beer-shop evening is being reproduced for the thousandth time in each labourer's experience, with a threefold exaggeration of its ordinary stupidity and sensuality. Of conviviality, in any sense understood by higher classes of society, there is none. The temptations of a village tap-room at feast time, as at other seasons, consist simply in beer-drinking and the pleasure of being in the company of other men. There is an occasional song, almost always of a brutal and indecent character, but seldom sung through to the end, or with any spirit. There is also an abundance of boisterous clamour, in which no one cares what any one else is saying, or knows exactly what he is saying himself, and in which there is not the slightest attempt at that relation between one person's words and the words of another which is necessary to constitute conversation, even agricultural conversation. After many hours of such purposeless drinking and clamour, the whole assembly is probably turned out of doors by the keeper of the public-house, and all wend their way as they can homewards, some wholly, all in a great degree, intoxicated.

Such is the village feast, or fair, as at present known in every English county, a time of almost unredeemed profligacy and drunkenness. And being what it is, no wonder that the clergy should be endeavouring to provide some substitute for it, which, by superior attractions, shall wean away the labouring population, old and young, from scenes productive of so much moral damage, and of so little rational recreation.

Remedy for
those evils.

“The real remedy,” says a writer, or rather a preacher

at the Bishop of Ely's Visitation in 1858¹, "seems to lie in *the restoration of the feast to its old purpose*. The religious element is dying out, if not dead; let us seek to pour fresh life into it. The social element is degraded; let us seek to raise it. Religiously, our method of action will differ with the differing circumstances of our parishes; but, speaking generally, it seems that if the minds of the people are full of the subject for weeks before, then the teaching for those weeks should bear upon it, directly or indirectly. If the hearts of the congregation are occupied with a thought, it is the simplest rule of effective preaching that our words should speak to it, instead of 'beating the air.' A pastoral letter, very plainly written, dealing in local allusions and the actual condition of the parish, would be read and talked about. The better mind of the people should be appealed to, the young warned, the earnest encouraged, the communicants exhorted to give special prayer for a better observance of the feast; and upon the Sunday before, and at a special service upon the day itself, there might be pointed, telling sermons, to show the blessings or evils which must result from its being well or badly kept.

"As to the social or secular element, it would clearly be unwise and wrong merely to abolish low pleasures, (even were this possible,) without sanctioning or providing better.

* * * * *

"There is a natural desire for the recreation of body

¹ Archdeacon Thomas, then Rector of Millbrook, Beds, and Priest in Ordinary to Her Majesty. See "How shall the Parish Feast be dealt with?" John Henry and James Parker. 1858.

and mind which it is our work to try and keep healthy. We protest against the coarseness and riot of the dancing-booth; then we must afford a substitute, something purer and better. We must rejoice to see our people employed in innocent amusements of any kind. On one night of the feast, some simple schoolroom entertainment would present an attraction which would keep many from the public-houses. And by our interest in the family gatherings, of which some of our own old school-children would form part, by an evident desire for the real happiness of our people, and by earnest sympathy with them, we might show in time that we were only anxious that they should thoroughly enjoy themselves."

Harvest time, again, is another season when the influence of the clergyman may be brought ^{Harvest homes.} usefully to bear upon the habits of country people. A Thanksgiving Service after harvest seems so natural a thing for the clergyman to propose to his parishioners, that none will certainly take offence, though many may think it unnecessary. And if the service is introduced, it may gradually be made the centre of a better system of harvest home than that which has, until lately, been so common, and which was mixed up with many of the evils already referred to as characteristic of the parish feast. What is to be said on these has been so well said by a lady friend, in whose experience of the festival mentioned I had some share, that I shall quote her words at length.

"Modern harvest-feasts are conducted upon much the same plan every where, and have much the same programme of events, so that perhaps a short account of one at which

I was present a few weeks ago will be a fair specimen of what they are in general. On the occasion of which I speak, the weather was brilliant, and the sun shone brightly over a long procession as it wound round the green at half-past one towards the church, with a small brass band in attendance. The churchwardens walked in front with their wands of office, surmounted by bunches of flowers and ears of corn: then came one of the oldest labourers in the village, carrying a sheaf, decorated with ribbons, flowers, and a sickle; whilst close behind followed two reapers, bearing a banner with the text, 'Let us come into His presence with thanksgiving;' the mass of labourers and villagers bringing up the rear. A halt was made at the churchyard gate, and a party of surpliced clergy came down the church-walk to meet them, heading the procession as the whole body passed slowly up to the church chanting the sixty-seventh Psalm. I mention the procession thus minutely, because many of the villagers expressed themselves so pleased with it, 'indeed they didn't know but what they liked that as well as any thing the whole day.' The church was beautifully decorated with corn, evergreens and flowers, and the triumphal sheaf was raised aloft at the end of the nave. All seemed to join heartily in the service, and the hymns rung through the old building as if the congregation 'sang heartily and with a good courage.' After service all the male portion of the congregation gathered in the park, where a tent formed of rick-cloths had been pitched overnight, and tables spread, with pots of bright flowers, all down the centre. When the huge masses of beef and mutton had been demolished, twenty plum-puddings were brought in

procession down the avenue by as many ladies, preceded by the band, loud and hearty cheers greeting their arrival. Speeches and toasts followed the dinner, and then games of all sorts were set on foot, cricket, football, quoits, racing, and hurdle-jumping, whilst tea was laid for any one,—man, woman, or child,—who chose to take it. After tea there commenced a vigorous dance round the sheaf; it consisted for the most part of the energetic swinging backwards and forwards of two rings, an inner and an outer one, the couples occasionally separating and skipping about to their partners, much to the edification of lookers-on. Dancing was stopped by the fireworks, which as the evening grew dark began to blaze away in quick succession, and as the last went up the band broke out into ‘God save the Queen.’”

There is no doubt that such an entertainment has the effect of bringing home to the labouring population the connexion between religion and their daily work; and that the prominent position of the Church service of Thanksgiving happily draws out that hidden instinct of love for the good old paths which lies hid in the breast of almost every Englishman. In originating it the clergyman will find it necessary to use tact with both farmers and labourers, for both are very conservative in their habits, and disposed to look upon innovations as necessarily bad. Experience of one or two well-conducted harvest homes will bring them both round to his side, and therefore he must do his best to study the circumstances of his parish from the farmers and labourers’ point of view, that he may make the attempt successful. The farmers have to be persuaded that the half-crown they usually give to each of their harvest labourers for a supper, will be as well dis-

posed of if all the money is clubbed together, and expended by a committee with the parson at its head: the labourers that they will not be stinted in beer, even though a law of the Medes and Persians is passed that no drunkenness shall be allowed².

There will be something of an incredulous smile, at first, at the mention of a Thanksgiving Service, for to those actually engaged in the cultivation of the soil, crops are almost as much looked on in the light of a manufactured product as cotton yarn is. But these little obstacles must not dishearten the clergyman, when so really good an object is in view; and he may encourage himself with the recollection that in some parts of the country the happiest results have attended the efforts of the clergy in this direction³.

School
treats and
tea-drink-
ings.

Another kind of festivities in which the clergyman is expected to take an active interest, and probably an active personal share, are the school treats which have now gained so firm an establishment in all parts of the country. They were first introduced on a large scale by the Dissenters, and afterwards became much developed in the hands of the Temperance societies: from these they have spread largely to Church schools, and are extremely popular both with the children and the parents.

There is not much to be said on the subject which will not be familiar to most of my readers; but I would draw attention to two points which seem to me of some import-

² In practice, it is best to trust to the influence of public opinion, represented by the squire, the clergyman and others, and not limit the quantity of beer served out, but only the number of barrels provided.

³ See Appendix G. for an excellent Pastoral Letter on the subject of a harvest festival.

ance in connexion with school treats. The first is refinement, and the second, economy. It is a not uncommon practice to give children their tea as if the whole and sole object of the treat were to drench them with that fluid, and to stuff them with unlimited cake in the easiest and most rapid manner possible. I have found it a real advantage to act on the plans of those who think that opportunity should be taken of training the children, if only for an hour, in more refined ways; and that it is better to pitch the standard of the entertainment somewhat above the level of their usual home life. Accordingly, the entertainers should dispense with the odious custom of obliging each poor child to burden itself with a mug, and provide a sufficiency of cups and saucers with their necessary appliances. The tables should be covered with white cloth—so many yards of calico, if a very large quantity is required; and every thing placed a little above the ordinary experiences of those who are enjoying the feast, by means of tasteful decorations, especially of fruit and flowers.

With respect to economy, it may be observed that it is a somewhat expensive thing to entertain some hundreds of children, that it is often desirable to do this several times in the year, and that an economical plan is essential to many a clergyman when he is the entertainer. Although it may seem a little odd in a book of this kind, I will therefore insert here an estimate for entertaining two hundred children, grounded on experience of many such “treats,” and put together under feminine superintendence.

Estimate for a School Treat to 200 Children.

100 pounds Cake . . .	£1 5 0
1½ pound Tea . . .	6 0
10 pounds Sugar . . .	5 0
1 Bushel Apples ⁴ . . .	5 0
½ box Oranges ⁴ . . .	15 0
4 pounds Sweetmeats ⁵ . . .	3 4
Bread and Butter . . .	3 8
2 Women for help . . .	3 0
	£3 6 0

The lady who is my authority in this matter adds, that as she once heard a young country clergyman order the whole contents of an Oxford pastrycook's shop to be sent to him for his next day's school treat, she thinks it will be expedient to add her recipe for the wholesome, and yet excellent cake, which is thus estimated at the rate of threepence a pound. Here it is.

Recipe for School Cake, 100 Pounds.

3 stones Flour	5 6
3 pounds Butter	3 6
3 pounds Lard	1 6
6 pounds Raisins	2 6
10 pounds Currants	3 4
9 pounds Moist Sugar	3 4½
1 ounce Spice	0 2½
1 pound Candied Peel	1 3
1½ gallon Milk	1 0
Yeast	0 10
1 gallon Water	0 0
Woman for making and baking	2 0
	£1 5 0

⁴ To be serambled for, or otherwise disposed of, after they have served their purpose of decorating the tables during tea.

⁵ To be made up in packets as bonbons, and given to the little ones.

If school treats are frequent, or if other entertainments of a similar kind to the women of the parish seem advisable, it will be better to provide, once for all, a good set of tables, made of three half-inch planks fastened together by cross pieces, and ten or twelve feet long, with five tressels for every two such tables, and a contrivance for fastening them together, such as is used for the "leaves" of dining-tables. A quantity of white calico should be provided, sufficient to cover these; as many cheap cups and saucers as may ordinarily be required, with a few plates for fruit and cake; and several urns of tin, by no means expensive to buy, to complete the "tea equipage." With such a stock of apparatus, stowed away in the school-room, or in the parsonage, even a bachelor clergyman may boldly face the prospect of several happy "tea-fights" in the year, taken in the school-room or on the parsonage grass-plat, without any danger of mishap or inconvenience, such as not unfrequently happens to unmethodical people.

CHAPTER XIII.

MISCELLANEOUS RESPONSIBILITIES.

AFTER all the ordinary duties of a clergyman have been reviewed, and all his ordinary responsibilities counted up, there yet remain some which belong especially to an age of Church revival like our own, and which can hardly be allowed to be passed over. His parishioners will naturally look to him as their leader, and in some degree their guide in all matters connected with the house of God: and it is so constantly in his view, that he may be expected to be more familiar with its capabilities and requirements than any one else; to say nothing of the actual legal responsibility which devolves upon him. To some of such miscellaneous work I will call attention in this concluding chapter.

§. *Church Restoration.*

There are still so great a number of churches suffering from the effects of neglect, selfishness, and ignorance of Church of England principles, that there will be many clergymen for the next generation or two upon whom some duties will devolve with reference to their restoration. It is

true that such work properly belongs to an architect, but it is also true that much of the "restoration" required is of a kind which requires rather taste, judgment, feeling, and ritual knowledge, than the special qualifications of a professional architect: and that a well-informed country clergyman may guide a clever country builder or carpenter or blacksmith in the production of work quite equal to that of the original.

The great caution necessary in such cases is, to know how far to go, and when the work imperatively requires professional superintendence. A clergyman ought to be a little of an architect as he is a little of a lawyer and a little of a doctor; but as a little knowledge is proverbially a dangerous thing, he must keep his within safe bounds, and neither ruin his clients, poison his patients, nor spoil his church. And, whether he depends on his own resources or not, he ought at least to know what is right and what is wrong in the general character of any work that is done in his church.

In church restoration every one who looks upon it as an important and religious work will naturally set before himself certain broad principles which are to rule the design and the execution. The true church architect in restoring or regenerating the work of his predecessors takes a much more comprehensive view than that which would be taken by any of the classes ordinarily interested in the building. (1) He will seek to make the Lord's house sound and safe as a building; (2) he wishes to retain all that can be

The principles of church restoration.

retained as a memorial of the skill, taste, and piety of those who have gone before him in the work; (3) he desires that the church may be, in all matters that fall within his province, a pleasant place to those who frequent it; and (4) above all, he strives to make it a place worthy of Him to whom it is dedicated; that whether humble and poor, or rich and beautiful, it may be reverently fitted to be used to the glory of God.

The fabric. Very few clergymen are likely to be competent to undertake the responsibility of fabric restoration to any great extent. Questions as to the safety or the reconstruction of roofs, aisles, towers, or chancels, should be submitted to a good architect, and the execution of repairs directed by him. I shall only venture, therefore, to give a few recommendations on this part of the subject. The first, that a local architect be engaged, if possible; since he is more likely than one from a distance to understand the character of local architecture; and also the local details and customs of the country respecting stone, timber, &c., which may be of importance as a matter of economy, and attention to which gives a certain "point" to the work. The second suggestion is, that substantial repair of the fabric ought to precede all permanent decoration where there are not funds to carry on both contemporaneously; although, of course, many temporary and inexpensive arrangements may be made, if necessary, for the better performance of Divine service. Thirdly, it is well to be patient, and not to expect to get every thing done in our own time. Those who hurry over the work of church

restoration are in some danger of doing a work in an inferior manner, which might have been done perfectly if small means had not been spread over so large a surface.

In dealing with old churches it often becomes an embarrassing question how far restoration may be carried without disrespect to what is found existing. Antiquarians of an extreme school look with an unfavourable eye on all that goes beyond a mere provision for arresting decay, and stigmatize church restoration as church destruction. They will tell you, for example, that it is better to leave a decayed capital in its place if it will just do its work still, than to replace it by a new one; or, again, that if it is absolutely unsafe not to replace it, you should leave the new stone an uncarved block if you cannot ascertain what was the design of the old one. Such crotchets are inconsistent with the principle that the church belongs to one generation as much as to another; as also with the still higher one that it should ever be made worthy of being called the Lord's house. It may be well to wait till we can carve stone better, if we cannot yet carve it well enough; but to place that which is positively ugly in a church when we can put that which is beautiful is a dishonour to God, and a very odd way of showing respect for the original architect of the church.

Respect for
work of pre-
decessors.

Every church is manifestly intended for use. And as the pastor's office has a twofold relation towards God on the one hand, and men on the other, so also it is with the building in which he ministers. A constant respect for this principle will be a very useful guide towards solving in detail the problems that will arise in the course of

church restoration. It is not necessary that every thing should look perfectly smooth and new, but it is desirable that nothing should look greatly mutilated, imperfect, or decayed. Many things also were done to churches in the last age, which kept very little in view their use either for the glory of God or the convenience of men. There are chancels in which costly marble tombs all but elbow the Lord's table and the clergy out of their place: and naves, again, in which they occupy to the supposed honour of the dead almost as much space as is left for the use of the living. No one likes to destroy such memorials, or to remove them from the church. The best thing to do with them would be to use them up in fitting adornment of the church, there being often much valuable marble employed in the construction of such monuments. If this cannot be done, and they cannot be removed to any more suitable position, the next best thing would be to give them honourable burial in the graves of the persons whom they commemorate.

Setting aside all extraordinary cases, there is one broad principle on which a Christian antiquarian should act in church restoration; and that is to preserve every thing that does not interfere with the stability of the fabric, the purposes of Divine worship, or the necessary accommodation of the congregation.

The clergyman who takes a prominent part in the restoration of a church ought to be very careful in guarding against any appearance of mere self-gratification, or of doing it as a mere matter of "dilettantism." So little heart, so little self-devotion, so

Self-abnegation.

much self-will and personal fancy have been shown that a clergyman has laid himself open to the charge of pulling his church to pieces (to use an old man's quaint expression) "as a girl would her baby-house." Nothing is more to be reprobated than this obtrusion of self in the work of church restoration. Reverence, loving care for the honour of God, earnest reality, these are qualifications necessary for every true church restorer; but for none more so than for that one who is the special guardian of the house of God. Dilettante church-restoring clergymen generally find bitterness, quarrelling, and disgust attend all their work. They are apt also to "restore" in such a way as to banish every shadow of interest, unspiritualize every artistic touch, and chill every ray of feeling. But those who show and prove that they have high motives for the work undertaken, that their chief aim is to make the church worthy of Christ's presence; who show that nothing is beneath their notice if it at all conduces to this object; that thought, reality, and religious fitness are the means by which they hope to promote the glory of God in church restoration;—these will probably escape opposition altogether, or else will very soon live it down: and it is not unlikely that their very opponents will be won over when they are found to be so true and earnest in their intentions.

It is very important in re-arranging any church to secure the free use of the nave to the congregation. The seats should be plain, and without doors. The less there is of any thing like appropriation of seats, the more will the church be used, especially by the poor. Chairs have been found

The nave
for the con-
gregation.

to answer exceedingly well in some churches; and they are always useful in supplementing less moveable seats, for they offer the means of using the whole nave without cramming it with fixed seats in every corner, and contracting the passages to an extreme of narrowness. Whatever seats are used, ample space should be provided for kneeling (which will be about thirty-two inches from back to back), and kneeling cushions should be distributed in all the seats, if possible, these being much better than fixed boards, or than the old-fashioned high hassocks. The chief object in fitting up the nave of any church should be to afford the greatest possible facility to parishioners for coming to their church as their spiritual home; and for carrying out when they are there those duties of praise, prayer, and silent attention which form their part in the Divine service of the Lord's house.

Not less important is it that the chancel of every church should be appropriated to the purpose for which it is intended. Too frequently it is used as a sort of hall or rectory pew, or for the crowding up of a Sunday school for which no other seats can be found through the working of the pew system in the nave. But any such use of the chancel is inconsistent with the proper performance of Divine service and with the law of the Church of England. By that law, (recently affirmed by one of the Queen's judges,) the clergyman, whether Rector, Vicar, or Perpetual Curate, has entire control of the chancel, and of every entrance into it, as the place appointed for him and for those who assist him in the performance of Divine

The chancel for the ministers of Divine service.

service. It is, in fact, a great and very unpractical mistake to put a "reading-desk" in the nave, or to put the singers there either. The nave is built for the congregation, the chancel for those who lead the congregation in the service of Praise and Prayer, and for the celebration of the Holy Communion. The western part or choir is for the former purpose, the eastern or sacarium for the latter; and no arrangement is better suited than this for the service of the Church of England. The pastor who succeeds in restoring his chancel to its proper use will find himself well repaid for any difficulty or trouble he may have had to go through in effecting his object. For, in practice, nothing so elevates the tone of Divine worship, or draws the people on to a practical recognition of its true principles, as such a restoration. If it is desired to represent clearly to the eye that the church is primarily the house of the Lord, and not merely a meeting-house of men, it cannot be more effectually done; nor is there any method of carrying out the services of Morning and Evening Prayer which is so rational, so convenient, or so in accordance with the spirit of the Church of England.

Next to the questions of substantial repair, and decorous arrangement, the reverent adorn-
ment of the Lord's house will be the most important and difficult subject for a church restorer's consideration. The artistic ornamentation of churches has made great progress within the last few years, and every year's experience is leading in the direction of improvement. In respect to it, more than to any other part of church restoration, therefore, we may be sure that it is well to be

Decoration.

somewhat patient, and not to fill our sacred buildings with crude decorations that a future generation will look upon with just distaste and regret.

Every church will require ornament in a greater or less degree, on the floor, the walls, the windows, and perhaps the roof; and a general principle for all such ornamentation is, that its richness and devotional character should increase as it approaches the chancel and the Lord's table, culminating at last in the immediate vicinity of the latter. A combination of marble and tiles upon the floors of churches, distemper colour on the roof, and fresco or mosaic on the walls, are doubtless what church restorers who carefully consider the progress of art in England will aim at. Tiles and painted zinc plates upon the walls of any building are what they will scrupulously avoid, for nothing can look more vulgar and inartistic. Where really good wall decorations of a permanent character, (whether for the wall behind the Lord's table or elsewhere,) cannot be at present afforded, there is no better substitute than some of those textile fabrics which have been brought to so much perfection for the purpose of church hangings. They satisfy the eye, give a devotional appearance to a church or chancel wherever they are placed, and add much to the warmth and to the *used* or inhabited look which a church ought to wear.

Let it be further suggested that in any such decorations it is desirable not to make a too free use of sacred symbols, such as the monogram of our Lord's name, or the Cross. There are churches in which one is met by a repetition of such symbols that becomes quite irreverent:

crosses to stand on, crosses to sit on, crosses to kneel on, crosses on the ends of benches and on the fronts of pulpits, crosses on the book-markers, crosses to hold the candles, or to burn the gas; in short, every where, probably, but in the place where a devout eye would wish to see the sacred symbol prominent, where it would be most closely connected with the commemoration of our Lord's Passion. Let the cross, and all other sacred symbols, be used with feeling and devotion, and under such influence be placed in appropriate situations where they may convey a real meaning, and not be used as mere ornaments, as we might use the form of an ordinary leaf or flower.

Stained glass must almost always be left in the hands of the artist, and it is therefore desirable to select one whose reverence and artistic judgment have been proved. It may, however, be suggested that a more thoughtful arrangement of subjects might often be adopted than that which we see in many churches. (1) In the east window we naturally place the Crucifixion, or the Ascension, as especially showing forth the atoning work of our blessed Lord. Even better subjects, where the window is large enough, are the two which more generally show forth the Incarnation, the "Jesse" and the "Te Deum" window. (2) In the other windows of the chancel the subjects should be drawn from the work of our Lord Jesus Christ, the Head of the Church in heaven and in earth. (3) In the nave we may appropriately use those subjects which set forth the glory of Christ in His Apostles and other Saints; except for the west window, in which the Lord of Saints should again be portrayed as giving an unity to

the whole design, and proclaiming His presence in the congregation as well as at the altar.

Let none think that time and thought applied to such church restoration is time and thought wasted. Our churches are not less truly the place of God's presence than the temple and the tabernacle were; and if the Lord was pleased to reveal a scheme of beauty in all its details for the latter, it cannot but be for His honour that we should endeavour to follow the Divine lead in His house of the more glorious dispensation, in which the shadows are changed to realities.

§. *Organs.*

In the building and rebuilding, and in the restoration and re-arrangement of churches, there is almost always an "organ question" to be decided. At such times the clergyman of a parish ought to be able to take his part in the decision of the question, as one who knows what he is talking about, as well as one who officially is chiefly concerned. He should have made up his mind what an organ is required for, what are the general principles of its construction, and what application of those principles will be most suitable to the particular case which he has in view, that of his own church. The instrument will also be an object of importance, and of some anxiety to him at all ordinary times; and even if the question of a new organ should never come before him, it will be well for him to make himself acquainted with the instrument, that he may be able to exercise an intelligent control over its use in Divine service.

The questions to be decided in setting up a new organ generally resolve themselves under the three heads of expense, fitness, and position. Without any very detailed knowledge of the instrument, a clergyman may generally make up his mind how to decide these for the best—or at least the two latter—on certain principles which are founded in common sense, and a perception of what is right and necessary for the purpose of Divine service. Organ builders and organists are sometimes apt, indeed, to “*pook, pook,*” the clergyman in organ matters as if he was going beyond the sphere of his authority and knowledge, by presuming to make his voice heard; as if, in fact, the construction and use of the instrument were mysteries which none but themselves are competent to deal with. But though a clergyman may be able neither to build an organ, nor to perform upon it when built, his general authority over every thing that is to be done or used in Divine service imposes upon him the duty of supervising organs and organists as well as other things and persons; and he may very easily acquire sufficient knowledge to carry out this duty faithfully and well. And, without imputing worse motives than those which ordinarily influence human nature, it may be mentioned that there are some reasons why both organ builders and organists should wish to keep matters entirely in their own hands. It is the interest of the builder to make his instruments as profitable as he can to himself; and it is a custom of the trade to allow ten per cent. commission to all organists who bring grist to the organ builder’s mill, by transmitting orders for instruments.

It is only lately, and even now only with the higher class of builders, that these reasons have ceased to operate against those interests respecting which the clergyman will have the chief anxiety, the interests of the church and of the service which are entrusted to his care. Independently of self-interested motives, both builders and organists, if unchecked by a resolute and intelligent enforcement of religious, architectural, and financial considerations, are naturally prone to provide exaggerated capabilities for musical display.

In laying down a plan for an organ, then, care should be taken that money is expended only on such things as will make the instrument most effective for its object.

(1) No expensive mechanism, such as pneumatic action, should be allowed unless there is an unlimited supply of funds for the original outlay, and a good income to fall back upon for repairs. Some organs cost as much annually in repairs as would suffice to provide another curate for the church in which they are placed.

(2) In the choice of stops there should be no superabundance of reeds and "fancy" stops to the deterioration of those which are really important and necessary to the solemnity and grandeur of tone, and which are therefore denominated "foundation" stops. Small stops are profitable to the organ builder; they add easily to the number, and therefore to the apparent size and power of the organ; and they offer a means for young ladies' school-music-master organists to "show off;" all which reasons have too often influenced the character of church organs.

It is much better to spend money in securing good metal and completeness for the open diapason, in which more than in any other single stop the real grandeur of the organ resides, than to spend it on *vox humana*, or any other elegant but comparatively trivial fancies.

(3) If the organ is not large, it is unnecessary to have a swell; which is, in fact, a second organ added at considerable expense, and but seldom used in comparison with the great organ, or main body of the instrument.

(4) The instrument should be true and honest in its structure. Its tone should not be sacrificed, (as it may be in no small degree,) to the æsthetic arrangement of the pipes. The latter should stand, as far as possible, "on their own wind," show their faces honestly, and form the essential part in the appearance of the instrument. Pipes that are painted fine, but will not speak, should never on any account be allowed.

(5) The chancel is undoubtedly the proper place for an organ. But whether there, in the nave, or in an organ-chamber, it should always be to the east of the congregation, and where its sound will naturally mingle with that of the leading singers, that is, the official choir.

(6) The organ and its case should form part of the church to the eye, and not an excrescence. It is even worth while to make some alteration in a church, when an organ is inserted, rather than fail to accomplish this most desirable end. If the instrument is placed in a separate organ-chamber, some of the pipes may be brought into an arch in the chancel, where they may be made

an effective architectural feature in the church. On a large scale, the best example of such treatment is the beautiful organ in the unequalled choir of Ely Cathedral, which is placed partly in the triforium, and partly as a great corbel projecting from it. On a small scale, the same thing has been effected at St. Thomas's Church, Oxford, at Upton Scudamore and elsewhere, by hanging the organ against the wall. A reversed action is sometimes used, which places the organist in such a position that he ranges with the singers. If this can be *well* managed, it is a most excellent arrangement; but it must not be forgotten that it complicates the machinery of the organ, makes the touch heavy, and increases the expense.

(7) Care should be taken to secure as free access as possible to every part of the instrument, and to make provision against damp. In a well-ventilated church (and the best mode of ventilating it is to use it daily) there is less danger of injury to an organ from damp than in one closely shut up; but the presence of an instrument is one reason in addition to many others why a church should have a warming apparatus.

(8) No clergyman should put a new organ in his church without first reading the Rev. John Baron's valuable book on the subject¹. In this volume the construction

¹ *Scudamore Organs; or, Practical Hints respecting Organs for Village Churches and Small Chancels, on improved Principles.* By Rev. John Baron, M.A., Rector of Upton Scudamore, Wilts. With Designs by G. E. Street, F.S.A., and Suggestive Ancient Examples. Bell and Daldy, London.

of organs is made plain to the unmechanical reader, and most excellent advice is given with reference to the position which the instrument should occupy. Mr. Baron is the originator of a class of organs of a most efficient kind, which range in price from 25*l.* to 100*l.*, and of which some hundreds have been set up in village and small town churches by Mr. Willis and other organ builders. They have become well known as Scudamore Organs, taking that name from Mr. Baron's parish of Upton Scudamore, in the church of which parish the first of them was erected.

In conclusion, let the clergyman be advised always to maintain his authority as director of Divine service in organ matters as in all else. Whether he makes a practice of personally appointing what is to be sung or not, all should be subject to his control, and done by his authority only. Printed forms, to be filled up for every Sunday, are very useful in preventing unpleasant cavils, especially if sets for a year are bound together in separate volumes for the clergyman and the organist, and referred to as the general authority for the purpose. Difficulties about the choice of tunes may also be overcome by the adoption of some standard book both for chants and hymns. At present we have nothing better than Helmore's "Psalter and Canticles Noted" for the former; while, for the latter, "Hymns Ancient and Modern" will probably be the best we shall have for this generation. But Ouseley's Psalter, and Mercer's Prayer Book and Psalter, may be more suitable in some churches; and there are also Hymnals, published by the Christian

Knowledge Society, and the Rev. R. R. Choze, which have the music and words on the same page, and are compiled with careful regard to the requirements of our Services.

§. *Belfries, Bell-ringers, and Bells.*

There is many a fine peal of bells of which much less is made than might be, for the purpose which they ought to serve, through an idea which possesses many clergymen that bells and bell-ringing are mysteries into which they cannot hope to penetrate; and that, however bad matters may be in connexion with them, they will only become worse by the clergyman's interference. A peal of bells is, however, a very important and valuable part of the *ornamenta* of a church; and it is so desirable that as much good should be got out of it as possible, (and, at the same time, as little evil,) that I have thought it useful to append a few suggestions on the subject.

Bells under
control of
the clergy-
man.

1. It should be remembered that the law gives to the clergyman the fullest powers he can require, permissive and restrictive, as to the use of church bells. The right of entry to every part of the church is vested in the incumbent, and the keys of the church are delivered into his hands at his induction to show that they are under his exclusive charge by law. Hence no person, not even the churchwardens, can legally have access to the bells or touch the bell-ropes, except by his permission or authority. This fact imposes upon an incumbent the duty of knowing something about the belfry, the bells and the bell-ringers;

for, of course, he is ultimately responsible, *in foro conscientie* at least, for the use or abuse of the first two, and for the conduct or misconduct of the third as church servants. It may therefore be expedient for him to consider whether he ought not to bring this legal right and duty clearly into view.

The indecorum and profligacy which have been connected with bell-ringing are notorious, and ought on no account to be tolerated by a faithful clergyman. But as an incumbent was lately dragged into the Court of Arches by the bell-ringers of the parish, (where his authority was however clearly set forth by the Judge²,) it seems better that an opportunity should be taken of asserting this authority firmly, if necessary, and of showing all concerned that it does, as I have said, impose a *duty* as well as a right upon the clergyman of the parish.

It is alleged by antiquarians that the clergy used anciently to ring the church bells with their own hands, that they afterwards employed poor persons out of charity as their substitutes, and that eventually regular ringers were appointed as permanent church servants. And as the primary purpose of church bells is that of giving warning of Divine service, it is clear that the ringing of them must, as every other arrangement connected with Divine service, be under the absolute and unfettered control

Not to be rung without his authority.

² The churchwardens, the parish clerk, and the ringers were ordered not to ring the bells in future without permission of the Vicar, and were condemned in the costs of the suit. Date of Dr. Lushington's decision, June 18, 1862.

of the person on whom the responsibility of its performance devolves. That this is the principle of the law is shown by the few provisions which are made respecting bells. Upon the curate, that is the person having cure of souls, is imposed the duty of causing a bell to be tolled a convenient time before he begins Divine service, that the people may come to hear God's Word and to pray with him. Nor is any ringing to be permitted at any time without good cause allowed by the minister and the churchwardens³. Thus every incumbent is made responsible for the proper use of the bells as he is for the proper use of the church; a responsibility indicated by one of the ceremonies used at his induction, when he assumed the custody of the bells by tolling one of them, as he was vested with the freehold of the church and the right of entry by receiving the keys and locking himself within the building.

Different
modes of
sounding
bells.

2. There are two ways of sounding church bells, chiming and ringing; and it would be well for every clergyman to make himself familiar with the difference, and with the effect which each is likely to have upon the bells and the fabric with which they are connected. In *chiming*, the bell is swung on its axis to the extent of a little more than half its diameter, the clapper remaining nearly motionless until struck by the bell, when it rebounds against the side of the latter. In *ringing*, on the other hand, the bells are first of all inverted by a succession of swings, so as to be

³ Concerning the Service of the Church. Canon 15.

retained with their mouths upward; and then each is pulled down with sufficient force to make it oscillate into that inverted position again, the sound being produced by the violent contact of clapper and bell at the moment when the revolution is completed.

From this description it will be seen that *chiming* is a simple and easy way of using church bells, while *ringing* requires great skill and considerable strength. The one causes hardly any noticeable vibration of the bell-chamber, while the other rocks every stone of it ⁴. A little practice will enable any one to swing a large bell to and fro, as in chiming, without fatiguing exertion; but to ring the same bell the ringer must have had much previous practice, must strip off his coat, and work at his ringing as a rower works at his oar. This hard work is obviously unseemly when the ringers stand on the floor of the church (as they ought) in the sight of a congregation assembling for Divine service; it also tires the ringers, and indisposes them for coming into the church when service begins, and they are consequently apt to think that their part in Divine service is over when that of others is commencing. Nor must it be forgotten that the labour of bell-ringing is one chief cause of the drinking to which it leads, and which has long been one of the scandals of the belfry. For these reasons it is desirable that bells should always be chimed, not rung, for Divine service. And if ringing is thought expedient on festival occasions, it should end half an hour before

Chimes best
for Divine
service.

⁴ If the bell frame *touches the walls*, this rocking does great injury to the fabric, and thus many churches have been damaged.

service begins, the remainder of the time being occupied with chiming only.

Rules for
belfry. 3. The clergyman should establish a good set of rules for the bell-ringers, taking care that they are really observed. With the permission of Archdeacon Bickersteth, I have reprinted at the end of this volume⁵ a set of such rules published in his Charge to the Archdeaconry of Buckingham, in 1855. I have also another set, used in the parish of Clyst St. George, under the high authority of the Rev. H. T. Ellacombe; and these go rather more into detail than Dr. Bickersteth's.

Danger of
injuring
bells. 4. Ponderous as bells are, they may be irreparably injured, almost as easily as if they were made of glass, by careless or injudicious treatment. It is said that the largest bell may be cracked by tying a piece of twine round its soundbow before it is rung. Whether this is so or not, it is certain that many large bells have been destroyed by an improper manner of tolling them for funerals. To spare their labour, and make this tolling or chiming more easy even than it is, sextons have been in the habit of twisting the bell-rope round the clapper, and thus pulling it instead of the bell. By this means a sharp blow has often cracked a fine tenor, and made it useless until recast at an expense of 60*l.* or 70*l.* Mr. Ellacombe has printed a list of sixteen tenor and several smaller bells so ruined in London alone within the last forty years.

Chiming
apparatus. At the same time it is very desirable to chime the whole of the bells for Divine service when-

⁵ See Appendix H.

ever it is celebrated; and thus to make their sound most familiar to the people as summoning them to the worship of God. And as ringers are generally labouring men, who can be in their places (as a rule) only on Sunday, some easy plan should be adopted by which choir boys or the elder children of the school may be safely entrusted with this duty. By far the best of all such plans is one which was devised by the Rev. H. T. Ellacombe so long ago as 1822, and set at work by him in the church of Bitton, Gloucestershire, where it is still in use. A description of this apparatus is given in the inventor's "Remarks on Belfries and Ringers, and Appendix on Chiming," and will also be found with the engraving, in the *Ecclesiologist*, vol. xxv. p. 129. This apparatus may be fitted up at the cost of 1*l.* for each bell; and when so fitted the whole peal of six or eight bells may be chimed with ease by a single person. The striking balls are so arranged that they do not in the least interfere with the *ringing* of the bells, and the *chiming* ropes may be brought on to the floor of the church even if the bells are *rung* from a bell-chamber higher up the tower. There are other plans for effecting the same object, but none of them are so perfect in their action as this. Nor indeed can any such apparatus produce the fine effect of the more legitimate swing of the bell itself.

5. It is useful to make some definite distinction in the mode of chiming for the five minutes immediately preceding service; and a good way of doing this is to use two bells only during that time.

Final five
minutes'
chiming.

After this, fifty or sixty strokes may be given on the *tenor* bell by way of "grace" to late comers.

§. *Churchyards.*

If the clergy of past days had taken more personal interest in the care of our churchyards, most of the abuses which led to their being taken out of the hands of the Church in so many places might have been prevented, for there is hardly any part of the consecrated enclosure over which they have always had so much authority. The evils of intra-mural burial have been extravagantly exaggerated⁶, but there were many indecencies—to say nothing of irreverences—committed by the sextons of the last age which could not have escaped the eye of a watchful clergyman, and which he ought to have put an end to as soon as they were discovered. As in so many other cases, neglect and indifference on the part of the ecclesiastical authorities brought on the interference of the civil power in matters that did not come naturally within their province; and the consequence has been that the burial of the dead has become dissociated from the place in which the living worship God in all large towns; and has, under the cemetery system, lost much of the solemn meaning which the Church had attached to it in her office and customs. It would be well for the clergy who yet have churchyards left to them, to endeavour so to control their use, super-

⁶ Archdeacon Hale showed this in a Charge which he delivered on the subject in 1855. It is entitled, "Intra-mural Burial in England not injurious to the public Health: its Abolition injurious to Religion and Morals." Rivingtons. London.

intend their care, and connect them in the popular feeling with the worship carried on inside the church, that the divorce of the burial-ground from the place of Divine worship may be unwelcome to the popular mind, and only submitted to in cases of extreme necessity.

Much may be done towards this end by encouraging a more religious and church-like system of funerals than that which has become common among us. As Christians sorrow not "as others which have no hope," so signs of hope should be mingled with those of mourning in all funeral arrangements, in the character of the service, and in the churchyard memorial. And yet it is singular to remember how utterly unhopeful—except for the bare words of the service—all the ceremonies connected with burial had become until the Church revival of our own day, and how much this is still the case in the majority of funerals⁷.

Wherever the choral form of the Burial Service has been re-introduced, it has been found to make a very religious impression upon all concerned. It would not be difficult to use it nearly always in country parishes, omitting it only in those cases in which its omission was requested by the friends of the deceased, or when it was quite impossible (as it sometimes may be) to get the singers together; and on special occasions it has been

⁷ A curious illustration of this is given by the staves carried before the body, or held at the door of the dwelling-house. The normal form of these is that of a cross, over which a veil of crape is thrown as a sign of mourning; but the upper limb of the cross has disappeared, and with it the significant symbol of trust in the Cross-bearer Who said, "I am the Resurrection and the Life."

used with the best results in town cemeteries. Encouragement should also be given to the reception of the Holy Communion by the mourners, either at the time of the funeral or on the Sunday following, for the purpose of cementing between them and the departed that communion of saints in the visible and the invisible body of Christ, which forms so great and true a consolation to the mourner ^s.

It would be well for the clergyman occasionally to notice whether proper attention is given by the sexton to the depth of the graves. The law, "Dust thou art, and unto dust shalt thou return," is not carried out in metaphor, but in the most literal fact; and it is, perhaps, an illustration of this fact, or in natural agreement with it, that *humus*, or virgin earth, certainly and unfailingly arrests all exhalations from the body deposited in its embrace. Four feet of earth above the coffin will prevent any escape of such exhalations, not by mechanical pressure, but by chemical process; that which would of itself pass into the air becoming assimilated to, and entering into combination with the earth. This fact should be generally known, as the knowledge of it would often prevent or allay groundless fears as to the unwholesomeness of churchyards.

^s Having before mentioned the advantage of providing christening clothes for lending to the poor, I may also here say that it has been found very useful to have a pall for their use at funerals. Two or three sizes should be provided, if possible, of such material as can be afforded. They should be of a violet colour rather than black; and with a good deal of white in the decoration. If the cross is used, it is best introduced as a plain broad band of white across the whole length and breadth of the pall.

Still further to do away with any ghastliness about the sleeping-places of the faithful, some care should be bestowed upon the trimming of the grass, the planting and tending of flowers in moderation, and the suitable character of the gravestones and their inscriptions. In all these arrangements the clergyman has unlimited local authority; and by using that authority wisely he may establish the best feelings respecting their churchyard in the minds of his parishioners; and help them, also, more closely to realize the words, "I believe in the resurrection of the body."

§. *Sanitary suggestions.*

Some considerable help is expected from the clergy of these days by sanitary reformers. No one else sees so much of those who need admonition on matters connected with it, except indeed the medical man of the district; and it is a common assumption of English society,—may it long continue to be so, and more justly so,—that none have so much influence with the poor as the clergy.

I would not have the pastor injure his influence by officiousness and meddling. The poor man's house is his castle as much as the rich man's, and the one is quite as tenacious of his right to do what he likes with himself and his belongings as the other. But there are many occasions on which the clergyman may well come forward prominently as the advocate of plans for improving the dwellings of the poor, by promoting better drainage and water supply, and encouraging clean and healthy

habits. Cleanliness is a great promoter of self-respect, and self-respect is the handmaid of religion.

There is also a large border-land on which sanitary reform and moral reform stand together, especially in the matter of over-crowded dwellings, whether in town or country. Wherever, therefore, the clergyman can induce landlords to provide more cottage accommodation on their estates; or capitalists to start "model" lodging-houses, they are doing an incalculably good work. Scarcely less so when Baths and Washhouses, Public Kitchens, and Dining Halls for labouring people are established by their means. Every thing, in fact, that the clergy can do to promote cleanliness and health they will find to clear the way wonderfully for moral reformation and the practice of religion. If "cleanliness is next to goodliness" or beauty, it is not far off from godliness, seeing that it brings men nearer to the state of perfection in which He originally created them Who looked on His work, and "behold it was very good."

§. *Money for Church purposes.*

Another of the responsibilities thrown upon the modern clergyman is that of getting money from his people for schools, church restorations, parish charities, the payment of the choir, missionary and other societies, and not unfrequently for the support of additional clergy. It is mostly a very difficult matter. The laity have not yet, as a body, been aroused to a sense of *their* responsibilities; and while there will always be found a few who give liberally and willingly, the mass require a great deal

of begging, and some excitement before they can be persuaded to give at all. At the same time the zeal of the clergy is leading them to try and meet the spiritual necessities of the times vigorously; and their endeavours are attended by a large expenditure of money, in which their own contributions are often more conspicuous than those of the wealthy laity.

I must leave it to others to suggest any royal road, if such should ever be discovered, for getting over our difficulties in this direction. The "voluntary system" is already carried out in the Church of England to a much greater extent than in any of the sects which boast so loudly on the subject; but our necessities are becoming greater every year, and our financial plans seem very inadequate to meet them. There are, however, many hopeful signs; and it may be observed that wherever the system of money-getting for Church purposes is organized on principles which are in general analogy to the Church system, there the greatest real success is met with. It should, therefore, be the effort of every clergyman to bring forward as strongly as he can, both by word and act, the principle that money given for Church purposes is money offered to God. I do not think it is superstitious to suppose that money so offered does really carry a blessing with it, and go farther than that which is given or taken merely as a matter of business; for such certainly seems to be the teaching of Holy Scripture on the subject.

To carry out this principle, then, (1) let all collections that are made in church be formally offered at the altar.

Morning collections are mostly made in the ordinary way of the Offertory as appointed for the Holy Communion, but afternoon or evening collections are often carried straight to the vestry; yet there is no good reason for this difference, except that the Offertory is the only mode of collecting money in church which is directly enjoined by the Prayer Book. Looking at the principle indicated by the Holy Communion Offertory, it seems right and proper that every collection should be laid upon the altar by the clergyman; and that he should accompany the act with a short form of silent prayer, dedicating the money to God. After so doing, the collect, "Prevent us, O Lord," preceding the blessing is very appropriate; and its use after an act, instead of before, is in strict analogy with its position in the Ordination services.

As far as is possible, all money to be used for Church purposes should be thus formally offered. A mental appropriation of it to God is no doubt made by many of the givers, but all the teaching of the Prayer Book leads us to expect that blessings follow upon formal ministerial acts, and that such an act will be a fitting complement to the private mental dedication. In cases, too, where no such mental dedication has been thought of, or where the money has been obtained by some means (such as bazaars) which cannot be called sinful, and yet are certainly not Church methods, a formal offering will go far towards purging it of its worldliness, and cleansing it for sacred use. In a commercial age like ours it is more necessary than ever to impress upon our people the ne-

cessity of ever having God to be with them in what they undertake for His service; that their undertakings may not be the stretching forth of an unhallowed arm for the support of His ark, but orderly and faithful efforts made not for a right and holy purpose alone, but also in a right and holy manner.

APPENDIX.

A.

Assistant Curates.

HAVING referred in the text to the difference of responsibility falling upon beneficed and unbeneficed clergymen, I will add here a few particulars relative to the sudden and embarrassing increase of the latter in the position of assistant curates.

From the time of the Reformation until that of William III., no clergyman was considered to have actual cure of souls except by institution, although from mediæval times there were "annuals" and "parish priests" who acted as the deputies of corporate and individual rectors incapable of carrying out the duties of the benefices of which they held possession¹. This is plainly shown so late as the time of Stillingfleet, who writes thus in his "Duties and Rights of the Parochial

¹ See Johnson's English Canons, ii. 40. Wilkins' Concilia, i. 627. Statutes at large 4 Hen. IV. c. 12. Caxton's *Æsop*, date 1478; and a singular old book of not too nice reading, "*Epistola de miseria curatorum*," of about the same date, which contains curious illustrations of the life of the parochial clergy in mediæval times. Appendix, p. 430, of Bishop Kennett's *Parochial Antiquities of Ambrosden*, it is stated that John de Capella, an acolyte to the day of his death, was rector of that parish for 33 years, keeping a "Parish Priest" to do his work.

Clergy:”—“The care of souls committed to persons among us is not an absolute, indefinite, and unaccountable thing; but is limited as to place, persons, and duties, which are incumbent upon them. They are *to teach the people committed to their charge*; by whom? by the bishop when he gives institution².”

In strict legal sense, an unbeneficed curate is still a spiritual person licensed by the bishop to attend the cure of souls *in the absence* of the person to whom it is formally committed. So in the 69th Canon, where punishment is decreed for deferring to christen children who are in danger, it is “provided, that *where there is a curate, or a substitute*, this constitution shall not extend to the parson or vicar himself, but to the curate or substitute present.” From this it is plain that “where there is a curate,” is equivalent to “where the parson or vicar is non-resident,” and therefore cannot know that a dying child requires to be baptized. Of a similar bearing are some words in the 113th Canon. Acts of Parliament also, in which curates are mentioned, speak of them almost invariably in the same way; and the extremely few indications of any thing like curates to *resident* rectors which they contain show that they have never come fully under legal cognizance.

The fact is, that assistant curates to resident rectors or vicars scarcely existed before the last quarter of a century. Writing in 1833, the late Mr. Perceval, author of “The Apostolical Succession,” says, “If on all these different grounds the appointment of assistant curates would be so desirable, why, it

² By 1 & 2 Gulielm. IV. c. 38, every church or chapel, to which an ecclesiastical district is assigned, is to be taken as a perpetual curacy; and licence thereto is to operate as institution to a benefice, the clergyman so licensed having all the privileges of the beneficed clergy. The bishops of the day seem to have overlooked the fact, that institution gives a solemn mission to the souls of a special locality as well as a legal right to the endowments of the Church, or they would surely have established the spiritual analogy between rectors and perpetual curates as well as the temporal.

will naturally be asked, are they *so seldom to be met with*³?" How seldom they were to be met with may be seen from a return, made by the Archbishops and Bishops to Parliament, of the Resident and Non-resident Clergy for the year 1831. In that year the number of benefices in England and Wales was 10,560, and they were provided for in the following manner:—

Resident incumbents	4649
Non-resident ditto who did the duty of their parishes .	1684
Non-resident ditto <i>who did no duty</i> in their parishes .	4227
Curates (including 72 incumbents who were also licensed as curates)	4373

In some cases, no doubt, one curate took charge of two parishes of two non-resident incumbents; but I think we must conclude from this return that the number of curates very nearly coincided with that of non-resident incumbents; and that up to that time the modern system of assistant curates was not known out of London and other large cities.

An Act of 1833, to abridge the holding of benefices in plurality, the foundation of the Pastoral Aid Society in 1836, and of the Society for providing Additional Curates in 1837, each had its influence in increasing the number of assistant curates; and the vigorous revival of pastoral work in subsequent years has so raised the number that it probably approaches 6000 at the time I am writing, and thus makes up at least a third of the whole body of the parochial clergy who are at work.

It is a very serious consideration that this large body of clergy is now beginning to form a settled separate order from the beneficed clergy. A curacy used to be considered as an apprenticeship which led on to a benefice; but there are now

³ British Magazine, vol. iii. p. 176.

hundreds, and may ere long be thousands, of clergy who will have to work on into old age without being beneficed. Under such circumstances two evils seem to be springing up in the Church of England; first, that a body of extremely poor clergy-men has been formed, and their number added to with every increase of religious energy; and, secondly, that the connexion between the people of our parishes and a large portion of the clergy is of a very slight and unspiritual nature so far as authoritative mission is concerned. The office of Assistant Curate has come upon us unawares; and neither the legal nor the spiritual provisions in respect to it are of a character to bring it into analogy with the true system of the Church of England.

B.

For the remarks referred to, see Chapter XIII. on Miscellaneous Responsibilities, pp. 388—394.

C.

The Influence of Ignorance on Christian Life.

It is curious to observe how a loose sort of feeling has grown up during the last fifty years, that there can be very little religion in those who are unable to read the Bible; and that education is, therefore, a necessary adjunct to godliness. The extent to which the feeling has spread may be seen by the common answer which poor people so often return to any pastoral inquiry about their religious habits, "I'm no scholar;" as if the fact of their inability to read and write (which is

what they mean by the phrase) was an excuse for their neglect of God's worship and of personal piety. Another sign of the feeling may be noticed in the resort of ignorant persons to the meeting-house, under the notion that the Church service requires more "scholarship" than they possess.

No doubt this idea has been fostered by the extravagant exaggerations with which the benefits of education have been lauded. It has been spoken of from the pulpit and the platform, and in the press, as if it were an end in itself instead of a means to an end. A young person capable of reading and writing has often been looked upon as, *a priori*, of higher moral and religious standing than one who could do neither; while old-fashioned folks, who have occasionally maintained that reading and writing often lead the way to more harm than good, have been laughed down as if they were asserting that which is impossible.

As this is a serious question for a clergyman who has to do with the very ignorant classes; and as the spiritual value of education may be falsely estimated even among the most intellectual, I venture to put together what seem to me to be the elements of a true judgment respecting it.

1. From an historical point of view, it must be allowed that the ability to read has been confined to a very small portion of the Christian world. Our Lord's original followers were chosen from the illiterate class; and they who by their educational position would be esteemed the "foolish" of the world were enabled to "confound the wise" only by special supernatural gifts bestowed upon them expressly for ministerial purposes. The highly educated classes received Christianity slowly, and with difficulty; and to the philosophical thinkers of the age it was mere "foolishness." And, although the poverty and ignorance of the early Christians has been spoken of in exaggerated language, (as if Christ's followers were exclusively those who had nothing to lose, and no reasoning powers to examine into

the truth of His religion,) yet there can be no doubt that the poor and illiterate Christians far exceeded in number those who were wealthy and well educated. It was so in that earliest age of Christianity, and it has been so ever since, at least until quite modern times; for at no period has the reading class of people—to say nothing of higher education—been more than a minute fraction of the human race, or of the Christian community.

Here then we are met by the broad historical fact, that God's good Providence has left many millions of souls to be saved by Christianity in some other way than by reading about Him and His truth.

2. The Christian life is based rather on moral knowledge than on intellectual; and this moral knowledge is derived in a large measure from the Christianized conscience,—“the candle of the Lord,” the “light that is in thee,” of which our Lord Himself spoke. This light, if it “be not darkness,” is a pure, bright, original sunshine which will guide a simple-minded ignorant Christian as well for his work and probation as it will the most intellectual and highly educated for his. And, although it is true that a right faith presupposes knowledge derived from education, yet such knowledge may be acquired for all essential purposes by other means than reading books; and is not, in fact, acquired from reading by one Christian in a hundred. The teaching of parents, the floating traditions of Christian society, the instruction given incidentally and directly by the public devotions of the Church,—these have been the sources of Christian knowledge for the vast majority of Christians in all ages; and, however Bibles may be cheapened, or good books and tracts distributed, the value of these oral instructions will never be superseded.

3. The grace of God is, after all that can be said for ancillary aids, the great efficient cause of holiness. And although intellect may be holily used even in its very highest developments,

yet there is clear evidence that in the Providential system which we call Christianity the grace of God is supremely efficient without any aid whatever from intellect or education. Thus, Christian children dying without actual sin "are undoubtedly saved" by the grace given to them in Baptism; and no intellectual development could ever have led them to a higher place than that which is assigned to those who "are without fault before the throne of God," and who "follow the Lamb whithersoever He goeth." Nor, again, could any reading, thought, or reasoning, ever add holiness to that which is to be gained by the perfectly unimpeded reception of the grace given in the Holy Communion.

Grace being thus the great vital force of sanctity, independently of all other minor and ancillary forces, there is no *a priori* reason why the most ignorant should not become as "great in the Kingdom of Heaven" as the most educated.

4. Close spiritual communion with God is to be attained only by accessions of grace, whether by the educated or the ignorant. Such close communion is indeed associated with knowledge, but the knowledge is that intuition which gives its possessor power to "know the love of God which passeth knowledge;" an intuition which is a link between the faith of our present and the vision of our future condition; and of which our Lord said, "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." And if, for a moment, the intellectual sense revolts from such a doctrine, let it be subdued by His subsequent words, "Even so, Father: for so it seemed good in Thy sight."

From this sketch of an argument (in which I have purposely omitted to mention the temptations opened out by education), it may be seen that there is less to regret than is often represented in the want of elementary education; and that its absence is far from being a necessary hindrance to

holiness. And if, in conclusion, we ask ourselves what course the pastor is to adopt with the ignorant classes that they may become holy, we shall probably come to the conclusion that teaching to read, even for the purpose of reading God's words in Holy Scripture, is not the most necessary work. He should rather, I think, open out to them the influence of God's grace, and show them how great a gain its unimpeded reception is to the Christian; should persuade them to strictness in moral duties, constant attendance on the worship of God, and the frequent reception of the Holy Communion. Plain dogmatic teaching, and close pastoral guidance, may thus lead to heaven many an one who knew not one letter from another, but could see the road thither; whose reflective powers may have been of the lowest order, but who was a passive recipient of the saving grace of his Redeemer, and has been built up by it into the "stature of the fulness of Christ."

D.

Rules of the Oxford Churchmen's Union.

I. The object of this Union is to promote the close and active co-operation of Clergy and Laity, by any of the following means, or others which may be conducive to the same end:—

- By Meetings for conversation and mutual improvement.
- By circulating books and information on subjects of interest affecting the work and condition of the Church.
- By holding friendly intercourse with neighbours, with due reference to the parochial system, for the purpose of encouraging young men to take a personal interest in religion.
- By instructing the ignorant.

By taking steps to provide improved lodgings for artisans, labourers, or casual travellers.

By Lectures, Readings, Singing Classes, and Musical Entertainments.

By providing places and means of recreation suitable to the seasons of the year.

By providing refreshment-rooms for working men with a view to encourage temperate habits.

II. The Union may lend its aid in forming separate Associations, either general or local, for any of the foregoing purposes.

III. The Union shall consist of *Members* and *Associates*.

MEMBERS.

IV. Any Confirmed male member of the Church of England, who is willing in any way to work in association for the spiritual or temporal good of his brethren, shall be eligible as a Member.

V. The names and addresses of persons wishing to become Members shall be suspended on a board in the Room, with the names of their proposers, for one week, and shall then be submitted to the next Meeting of the Council for admission or rejection. Parochial Clergymen shall be admitted, upon payment of a subscription, without ballot.

VI. A Subscription of at least One Shilling Quarterly shall be required from each Member, and must be paid in advance.

VII. All Subscriptions shall be considered as due at Christmas, Lady Day, Midsummer Day, and Michaelmas, yearly.

VIII. The affairs of the Union shall be managed by a Council consisting of a President, Treasurer, and Twenty-two others, two of whom shall act as Secretaries; of which number of twenty-two, one-half shall be Clergymen, eight at least being parochial Clergymen, and the other half Laymen; five to be a Quorum.

IX. The Bishop of the Diocese for the time being shall, if he will accept the office, be Patron, and shall be entitled to preside at any Meetings of the Union or Council.

X. The President shall always be a Clergyman in Priest's Orders.

XI. The President and Treasurer and Council shall be elected by a majority of the whole of the Members present at a General Annual Meeting, of which ten days' notice shall be given, and which shall be held on the second Monday in each year, unless the Council shall see fit in any year to name some other day in the month of January as more convenient.

XII. Persons not being Communicants of the Church shall not be eligible to the Council.

XIII. The President shall hold his office for one year, and the Treasurer and the rest of the Council for three years, one-third of the Council retiring every year; but all Members of the Council shall be capable of re-election.

XIV. Any vacancy in the Council occurring during the year may be filled up at any Ordinary or Special Meeting of the Union, ten days' notice to be given.

XV. The Council shall have power from time to time to make and rescind Bye-Laws for the management of their own and General Meetings, and for the establishment of Special Associations; and to provide Rooms, Assistant Officers and Servants, and whatever may be necessary for carrying out the objects of the Union.

XVI. The Council shall annually, at their first Meeting after the General Annual Meeting, appoint out of their own number two Secretaries for the year ensuing, one of whom shall be a Clerical and the other a Lay Member.

XVII. The President, or in his absence, one of the Members of the Council to be named at the time, shall take the Chair at all Meetings of the Union or Council, and shall have a casting vote.

XVIII. All Bye-Laws which shall be made shall be communicated to the next General Meeting.

XIX. A Statement of Accounts and a Report of the Proceedings of the Union during each year, shall be submitted to the General Annual Meeting, as provided for in Rule XI.

XX. The Secretaries shall summon Meetings both of the Council and Union, keep a Register of Members and Associates, keep Minutes of the Proceedings of all Meetings of the Council and the Union, prepare the Annual Report, and receive Subscriptions, which shall be handed over to the Treasurer.

XXI. The Treasurer shall keep the Accounts, which shall be open at all times to the inspection of Members of the Council, and prepare the Annual Statement.

XXII. Special Meetings of the Union may be called by one of the Secretaries, or by any five Members; seven days' notice, in writing, of the Meeting and of the particular business being given.

XXIII. No additions to, or alterations in, the Rules of the Union shall be made until they have been submitted to one Ordinary or Special Meeting of the Union and confirmed at a subsequent Meeting, a majority of votes being requisite for the adoption of such additions or alterations.

ASSOCIATES.

XXIV. The Council shall have power at their discretion to enrol any persons as Associates, on the recommendation of a Member of the Union. Each Associate shall pay at least One Shilling quarterly in advance to the Funds of the Union,—such Subscription to be collected by the Member recommending.

XXV. Persons subscribing to any separate Association in connexion with this Union shall also be entitled to be enrolled as Associates.

XXVI. Associates shall be entitled to attend ordinary or special meetings of the Union, without the power of voting or

being eligible to the Council; and shall be admitted to the privileges of the Members subject to any regulations or Bye-Laws made by the Council or any General Meeting regarding them.

XXVII. The Council shall have power to take such steps as shall be necessary for co-operating with the Church Institution or other Societies or Unions which may have kindred objects in view, subject to the approval of a General Meeting.

BYE-LAWS FOR THE USE AND REGULATION OF THE ROOMS.

I. That the Rooms be opened from Six p.m. till Ten p.m. every Evening during the Year (except Sundays, Good Friday, and Christmas Day), for Reading and Recreation.

II. That the following Newspapers and Periodicals be taken in:—Two copies of the Times, Evening Standard, Telegraph, Star, Illustrated News, Three Oxford Papers, Builder, and Guardian.—All the Year Round, Once a Week, Kingston's Magazine for Boys, Penny Post, Church Porch, Chambers's Journal, Punch, and British Workman. [Several Magazines and Newspapers are sent to the rooms by members.]

III. That the following Games be allowed:—Chess, Draughts, Backgammon, Dominoes, Solitaire, German Tactics, &c., as boards and the necessary materials can be supplied; and that writing materials be kept in the Room for the use of Members.

IV. That Singing and other Classes, and Lectures, be arranged by the Council from time to time as may be found desirable.

V. That the Newspapers be sold by the Council when no longer wanted.

VI. That all gambling and betting on any Games be strictly prohibited.

VII. That no Smoking be allowed in the Rooms.

VIII. That the Rooms, with the books and other contents, shall be under the care of an Assistant Secretary.

IX. That a Book be kept in the Room in which Suggestions may be made for the purchase of books, &c., and for the better carrying out the objects of the Union.

X. That all Persons will be expected to recognize their responsibility for the preservation from injury of the property of the Union, and for the maintenance of the Rules, and of order and decorum in the Rooms; and that two Members weekly be Curators of the Rooms, whose special duty it shall be to be present alternately, or as they shall arrange during their week of office, and the Curator present shall have the control of all proceedings in the Rooms.

XI. That any breach of Rules, or of order, or decorum, may be reported to the Council, who may admonish the offender, or in case of flagrant or repeated offences, may forbid him the use of the Rooms for a limited period, or expel him from the Union.

[Lectures were given on a great variety of subjects in 1861; Six on Church History, several on Switzerland and Mountain Travel, on Light and Colour, the Elements of Drawing, Oxygen Gas, Algeria, How to keep out of the Doctor's hands, Photography, Combustion, the early history of Oxford Castle, Structure of the Brain, Phrenology, Genius, several topographical lectures, and Christmas Customs. A concert, and a Christmas Eve of Carol-singing at the Town Hall, a *Conversazione*, and a Water Excursion, were also among the entertainments of the year.]

Bangor Lay Association.

Some years ago, an Association of a somewhat similar kind was formed in Wales; but with a more distinctively Lay character. Of this also I annex some particulars, as illustrative of the subject of Lay Co-operation.

THE DESIGN
OF THE
CHURCH LAY ASSOCIATION,
IN THE
DIOCESE OF BANGOR.

The Design of the Society is, to infuse and encourage a spirit of activity amongst the Lay Members of the Church; to call their attention to their important duties as such; and to afford them opportunities of consultation, and of mutual exhortation in every good work.

The Society in no way interferes with the system of the Church; it has to do only with developing and applying that system more completely and generally. It entertains no question of doctrine; it regards not the various opinions that may exist among Churchmen; it connects itself with no particular party in the Church; it seeks not to know any one of its Members otherwise than as a sincere Churchman, and consistent Christian. Neither does it, as a Society, interfere with the internal government and discipline of the Church; but exhorts its Members to co-operate with their Ministers in correcting whatever may deviate from order and propriety.

It further exhorts its Members to assist the Clergy to the utmost of their power, and by every lawful means, in bringing about a practical revival in the Church,—in setting the machinery in full motion; and to endeavour, by influence and example, to regain to the Church of our fathers the exalted character and healthful influence which legitimately belong to her, and which also she did enjoy till the indifference and unfaithfulness of her Members, and other causes, deprived her of them. In every case, and under all circumstances, the Society recommends its

Members to proceed with all due respect and deference to every ecclesiastical authority and ordinance, and in friendly co-operation with their Ministers, without whom they should undertake to effect no parochial improvements.

Above all, to see that their own life and conversation be always the best proof, to the world, of the genuineness of their Churchmanship.

THE RULES

OF THE

CHURCH LAY ASSOCIATION.

Passed at the General Meeting of October 6th, 1853, and approved by the Clergy.

I. That we, as Churchmen, look upon the Church of our Fathers, established in this country, as being in a state of inaction and depression, attributable, in a great measure, to the negligence of its Lay Members.

II. That we believe we have our part to take in effecting a revival within the Church.

III. For which purpose we unite in an Association, whereby we may encourage fraternal sympathy, and have better opportunity to consult upon our duties, with a view to exercise our influence more effectively in our respective parishes for the good of the Church of Christ, in a spirit of Christian love.

IV. That when Members wish to assist in effecting any improvements in their parishes, they are to act, not in the name of the Society, but independently, as Members of the Church, not as Members of the Society.

V. That the Society be called the "CHURCH LAY ASSOCIA-

TION," and that it consist of President, Vice-President, Committee, Treasurer, Secretary, and ordinary Members.

VI. That the Committee consist of not more than ten, and not less than five Members from every Rural Deanery.

VII. That all the Society's proceedings be conducted in strict conformity with the system of the Church; and that it exists only while in union with the Church.

VIII. That the Society be under the management of Lay Members of the Church; under the patronage and support of the Clergy, whose co-operation and attendance at the Society's Meetings are desired.

IX. That no question of doctrine be entertained or discussed by the Committee, or Members, in their Meetings.

X. That every Communicant in the Church is entitled, as such, to be present at the Society's Meetings; if a stranger, he must be introduced by a Member of the Committee, or a Representative, to whom he is known, or by the clergyman of his parish.

XI. That no propositions be laid before the General Meetings, without first passing through Committee. If the proposer be an ordinary Member, his proposition must be placed in the hands of a Committee-man, to be laid before the same; if the subject be entertained, the original proposer may lay it before the Meeting.

XII. That no Reports of the General Meetings be sent to Newspapers, but through the Secretary.

XIII. That every Parish Church select one or more to represent them in the Local Meeting; and that every Local Meeting select a definite number of its Members to represent it at the General Meeting.

XIV. That every Local Officer is a member of the General Committee, *ex officio*.

E.

A Town Reading-room and Library.

The following are regulations which have been in use for several years in a large town parish, and are found to answer.

THE READING-ROOM.

I. The Reading-room is open every Evening from Seven till Ten, except Sunday, Christmas Day, Good Friday, and Ascension Day.

II. Periodicals not to be lent out until bound up in volumes, then to be issued on the same terms as other works in the Library.

III. No person to detain a Newspaper more than ten minutes after it has been asked for by another person.

IV. It is hoped that order and quiet will prevail in the Library and Reading Rooms. Any case of conduct or conversation annoying to other readers, persisted in after notice from the Librarian, shall be brought before the Committee at their next meeting.

V. No Member to detain a chess or draught board more than half an hour after it has been asked for by others, unless the game then being played be unfinished.

THE LIBRARY.

VI. The Library to be open for the issue and return of books on the Evenings of Tuesdays and Thursdays, from Seven till Nine o'clock; and on Saturday Mornings from Eleven to One.

VII. No Member to have more than one volume out at one time, unless permitted by the Committee; and not to detain it beyond the time specified therein, under a penalty of 1*d.* per day. If more than one person apply for the same book, the

Librarian shall enter the names of the applicants in order and issue it to the first.

VIII. If a book be damaged, the Committee shall determine the amount of damage which must be paid by the Member; or if lost, to be replaced by the member who took it out.

IX. Any disputes respecting the observance or breach of the above rules, to be referred to and settled by the Committee; and if a Member refuses to abide by that decision, the Committee shall have power to remove his name from the list of members, without returning any part of his subscription.

I also annex a Table showing the proportion in which the different classes of books were used in the same Library; and which may be taken as a fair guide for the proportion in which they should be provided.

Class.		No. Vols.	Issued during the year.
I.	Arts, Sciences, Trades, Manufactures	54	105
II.	Anatomy	37	16
III.	Biography	194	230
IV.	Dictionaries, Encyclopedias	68	18
V.	Education	126	19
VI.	Fiction, &c.	120	978
VII.	Geography	293	679
VIII.	Geometry	54	18
IX.	History	321	316
X.	Literature	54	86
XI.	Miscellaneous	82	124
XII.	Natural History	48	57
XIII.	Periodicals	186	528
XIV.	Poetry, &c.	67	121
XV.	Political Economy	63	90
XVI.	Physical Science	66	55
XVII.	Theology	360	377
	Juvenile Library	430	2083
	Total	2623	5900

F.

Plan for forming and carrying on a Village Lending Library.

1. Provide three classes of Books: (A) Religious; (B) Novels and Tales; (C) Instructive. They should be covered with cloth paper, distinctly labelled with name and number on the back; and the classes kept on separate shelves.

2. Provide a Register and Catalogue. If the latter is printed, so much the better. The Register should be a volume of ledger size, and of about 600 or 800 pages, ruled for the purpose, thus:—

14 DAYS.	DAISY CHAIN.	127
Borrower.	Taken out.	Returned.
John Smith. Mary Reynolds.	Oct. 10. Nov. 15.	Oct. 21.

By careful economy of the pages the number of the book and that of the register page may be kept identical for a long time; and when the most frequently used pages are filled up, others should be pasted in at the same place.

3. The Clergyman should occasionally examine the Catalogue and Register to see that they are properly kept up; and all the books should be called in and inspected once or twice in the year.

4. The following will be found to be useful working

RULES.

1. Each person using the Library is to pay sixpence a quarter in advance.

2. Each subscriber may have out two volumes at a time, from different classes.

3. A book may only be kept for the time marked on the label. If wanted for a longer time, it must be brought to the Librarian to be registered again, provided it has not been bespoken by another subscriber.

4. Any careless damage done to the books must be paid for, or the book bought by the person damaging it at a fair second-hand price.

5. All books are to be returned on January 1, and July 1, and the Library closed for a fortnight.

G.

Harvest Homes.

By permission of the Rev. C. C. Beaty-Pownall, I reprint the handbill used for the Harvest Home which I have taken as a type of its class at p. 366. In the following year the wet season had so injured the crops and delayed the harvest, that the Thanksgiving Service alone was used, without the festivities; and on that occasion a pastoral letter was circulated in which the parishioners were urged to remember God's goodness to them even in an adverse season. But in 1861 I was present at a very successful repetition of the festival of 1859.

It should also be stated that a Thanksgiving Service has been found to have a very excellent result in *Town* parishes. Some pains should be taken in appealing to the eye by means of decorations in corn, green leaves, and flowers.

MILTON ERNEST
HARVEST HOME FESTIVAL.

A SPECIAL SERVICE

WILL BE HELD (GOD WILLING)

In the Parish Church,

AS A

THANKSGIVING FOR THE HARVEST,

ON TUESDAY, SEPTEMBER 6, 1859,

AT 1.30 P.M., WHEN

A SERMON WILL BE PREACHED

BY THE

REV. JOHN BURGON, M.A.,

FELLOW OF ORIEL COLLEGE, OXFORD, &c.

Pray come every one in the Parish, and join in giving
God thanks.

DINNER WILL BE PROVIDED AT 3 P.M. IN THE PARK.

ADMISSION TO TEA, &c., AT 4.30 P.M.

* * * No one can be allowed to enter except through the Avenue Gates, and with a Ticket, which must be obtained from one of the Farmers or the Vicar, on or before Saturday, September 3rd.

Milton Ernest Vicarage,

August 29th, 1859.

“MY DEAR PARISHIONERS,

It is generally known among you that it has been in contemplation for some time past to carry out a plan (which has been found to be successful in many other places) of celebrating in a more fitting way than heretofore, the gathering in of the Harvest.

The plan is this, 1st.—That on a certain day after the Harvest work is ended, all the Harvest men should walk in procession to their Parish Church for Afternoon Service, and that the whole Village should meet them there to offer praise and thanksgiving to the Giver of all Good for His mercy in blessing us again with the fruits of the earth.

2nd.—That after Service all the Harvest men should sit down to a Dinner provided for them, and that their wives, and the boys who have been employed in the Harvest, should join them at Tea.

3rd.—That there should be a Band of Music; also Cricket, Foot Ball, and other games, for those who may be disposed to take part in them.

I am happy therefore to tell you, that this plan of keeping Harvest Home, is this year to be tried at Milton Ernest; the Farmers and other employers have kindly taken an interest in the matter, and intend to provide a Dinner, Tea, and various methods of out-door Amusements, instead of money or a Harvest Supper.

I am truly glad that the experiment is to be made, for should it succeed, (as I see no reason to doubt but it should,) there will be good reason why this may be made a yearly half-holiday, and a day of thanksgiving and rejoicing to our village. But,

my good friends, I must remind you that the success of the undertaking *mainly rests upon yourselves*.

If there be any excess, disorder, quarrelling, or unpleasantness of any kind, the whole thing will and must fall to the ground.

From what I know of most of you I do not anticipate any thing of the kind;—but at the same time I earnestly beg of you to join with the promoters of the festival in avoiding in yourselves and discouraging in others any such cause of complaint; both for the sake of your own comfort and enjoyment, and for the credit of our village. Let not your employers who have so kindly come forward on this occasion, be disappointed of their generous object, which is, (after the great one of offering God thanks,) that you, who have worked so hard, should have a holiday of real recreation, and of rational and innocent enjoyment.

It may be as well, however, to state plainly, that as all who enter the Park will only be admitted there by the special permission of the Squire, that permission will be at once withdrawn from any one who may by misconduct disturb the order and enjoyment of the party, and he will be at once removed.

I trust confidently, however, that nothing of this kind will happen; and that this may (should our lives be spared) be but the commencement of many such happy gatherings, where both Pastor and People, Master and Man, may yearly come together, united by common cause for thankfulness and joy, is the earnest wish of

Your affectionate Friend and Pastor,

C. C. BEATY-POWNALL."

At the end of this paper were printed the two hymns to be sung on the occasion. It need hardly be added that the service was choral.

[It will be useful to mention here an excellent little pamphlet on the subject, printed since the foregoing was written. It is entitled, "Scheme for a Harvest Home ; with full Details as to management, quantities of provisions, estimated cost, and other useful suggestions and facts, universally applicable. By the Rector of Frittenden, Kent. Rivingtons, London and Oxford, 1864." The information given is all based on experience.]

H.

Belfry Rules.

The Belfry is a part of the Church, and is consecrated to the service of Almighty God.

The bells are instruments of sacred music ; and should be to the parish at large, what the organ is to the congregation assembled in Church. They should tell forth the praises of God, and awaken solemn thoughts in the hearts of all who hear them. The office, therefore, of Ringer is a holy office, and should ever be performed in a reverent manner.

RULES.

I. There shall be [eight] stated ringers, and [four] probationary ringers.

II. The stated and the probationary ringers shall be appointed by the Minister ; and no other persons shall assist in chiming or ringing at any time without his permission.

III. All the regular chiming and ringing shall be done by the stated ringers, and all the profits shall be enjoyed by them.

IV. No person, except the ringers, shall be allowed to be present during the ringing without leave of the Minister, and

the leader of the ringers shall be responsible for the church doors being locked during the ringing.

V. No ale, beer, or liquor of any kind, shall on any pretence be brought into the church or churchyard.

VI. If any ringer be guilty of drunkenness, swearing, habitual neglect of public worship in church, or of any other immoral or irreligious conduct, he shall be dismissed.

VII. The ringers are expected to attend at the chiming on all the Sundays, on Christmas Day, Good Friday, and Ascension Day, and at other times when their services may be required. They are also expected to ring on the mornings and evenings of Christmas Day, New Year's Day, Easter Day, and Ascension Day; on Christmas Eve, and New Year's Eve; and at such other times as the Minister and Churchwardens, with the concurrence of the ringers, may appoint.

VIII. The salary of the ringers shall be 15*s.* each, to be due at Christmas; but from this sum is to be deducted the amount of such forfeits as each ringer may have incurred by omitting to attend.

IX. This payment is to be instead of all allowances and gratuities from any persons whatsoever; excepting only such presents as may be made to ringers at weddings, and on other occasions.

X. The money so received shall on no account be spent in feasting or drinking, but shall be handed over to the Treasurer, to be distributed by him in equal proportions to the ringers, with their stated salaries, at the year's end.

XI. The leader of the ringers is to attend punctually at the church to provide for the chiming, &c.; to forfeit 6*d.* for every time of absence; and to receive 5*s.* at the year's end over and above his salary for his extra trouble.

XII. When a ringer from any cause is absent, his absence is to be noted in a book kept by the leader for that purpose; and a deduction of 2*d.* is to be made from his salary upon every

occasion of such absence. A probationary ringer may, however, supply the place of a stated ringer with the consent of the Minister.

XIII. In case of any dispute arising amongst the ringers in reference to any matters connected with the belfry, a reference shall be made to the Minister, whose decision thereon shall be final.

We, the undersigned, agree to the above rules, and pledge ourselves to a strict observance of them.

[Here follow the names of the ringers.]

I.

Prayers for a Choir.

The following is a copy of some Prayers which I had printed on cards about twelve years ago, and which have been used in several churches:—

¶ *Before Service, or Practice, let the Singing-master [if the Clergyman is not present] say thus, all kneeling.*

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, Which art in heaven, Hallowed be Thy Name. Thy Kingdom come. Thy Will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our

trespasses, As we forgive them that trespass against us. And lead us not into temptation : But deliver us from evil. Amen.

Praise ye the Lord.

The Lord's Name be praised.

¶ *Then is to be said this Canticle, all standing.*

Lord, who shall dwell in Thy tabernacle : or who shall rest upon Thy holy hill ?

Even he that leadeth an uncorrupt life : and doeth the thing that is right, and speaketh the truth from his heart.

O praise the Lord, for it is a good thing to sing praises unto our God : yea, a joyful and pleasant thing it is to be thankful.

Blessed are they that dwell in Thy house : they will be always praising Thee.

Glory be to the Father, and to the Son : and to the Holy Ghost :

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Let us pray.

O Lord, Who knowest the imperfection of all things that we do ; sanctify, we beseech Thee, both our hearts and bodies to Thy service, that we may engage in the work of Thy Sanctuary with reverence and godly fear ; and that our lips may offer unto Thee an acceptable sacrifice, through Jesus Christ our Lord. Amen.

After Service, or Practising.

Let us pray.

Accept, O Lord, we beseech Thee, the hearty endeavours of us Thy humble servants to praise Thy Holy Name : and grant

that the work wherein we are engaged may, by Thy Grace, be made effectual to the advancement of our souls in Thy Faith, Fear, and Love, through Jesus Christ our Lord. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

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